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**Materialien zur Kunde
des
älteren Englischen Dramas**

Materialien zur Kunde

des älteren Englischen Dramas

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BEGRUENDET UND HERAUSGEGEBEN

VON

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VIERZEHNTER BAND

LOUVAIN
A. UYSTPRUYST

LEIPZIG
O. HARRASSOWITZ

LONDON
DAVID NUTT

1906

VICTORIA,

A LATIN COMEDY

BY

ABRAHAM FRAUNCE.

EDITED

FROM THE PENSURST MANUSCRIPT

BY

G. C. Moore Smith M.A.

Professor of English Language and Literature
in the University of Sheffield.

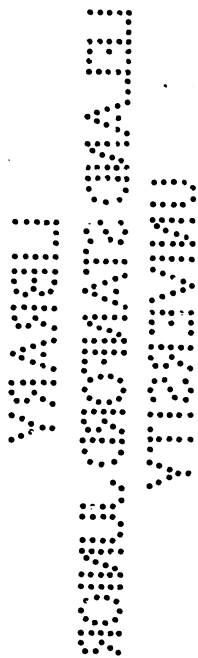


LOUVAIN
A. UYSTPRUYST

LEIPZIG
O. HARRASSOWITZ

||
1906

LONDON
DAVID NUTT



ABHINC TRECENTOS ANNOS
AB AUCTORE SUO
MÆCENATI ILLUSTRISSIMO
UNICO
PHILIPPO SIDNEIO
DEDICATA
HÆC COMOEDIA
IAM PRELO IMPRESSA
SIDNEIANAE ILLIUS DOMUS
HODIERNO ANTISTITI
PHILIPPO
BARONI DE L'ISLE ET DUDLEY
CUIUS VENIA PETITA ATQUE CONCESSA
NUNC TANDEM IN LUCEM EMERGIT
GRATO EX ANIMO
DEDICATUR ITERUM
MCMVI

89562

PREFACE.

The text of *Victoria* is, I hope, a faithful transcript of the manuscript. Two or three places in which I felt some doubt if I had read the manuscript correctly or if Fraunce had written what he intended, I have mentioned in the notes. I have occasionally improved the punctuation and introduced a capital letter at the beginning of a sentence where there was none in the manuscript, but I have not wilfully made any other changes.

In spite of the large number of phrases which have been traced to their source or illustrated from the works of other writers who have used them, a considerable number have still baffled me.

In my excursus on the « Life and Works » of Fraunce, I have tried to show more clearly than has been done before the relation in which his various manuscript works stand to his printed productions. I have also carefully examined the ground on which the events of his life have been built up, and incidentally have been able to correct errors in the accounts of Fraunce given in the *Dictionary of National Biography* and elsewhere. In particular I have shown that he never held the office of Queen's Solicitor in the Court of the Marches of Wales.

I have been much disappointed, however, in not having been able to throw more light on Fraunce's history. I have particulars in regard to Fraunce's family almost sufficient to construct a pedigree covering 150 years, but unfortunately — not having found in any Shrewsbury register the record of Abraham's baptism, — I have not been able to put him himself in his place in the roll. I had hoped to have found his will, or at least a will of some member of his family in which he was mentioned, but this hope failed me. I have not been able to discover any record of his death. The document of 1633, which Hunter seems to have seen at Campsall Hall — the only evidence of Fraunce's existence after 1595 — would, I hoped, yield me even more than Hunter found in it. But though Mr F. Bacon Frank, the present owner of Campsall Hall, kindly spent a considerable time in searching for it, he had to tell me at last that the paper was not forthcoming.

VIII

Imperfect as my work is, it would have been more so but for the kind help given me in many quarters. In the first place I must thank Lord de L'Isle and Dudley, the owner of the manuscript, for his great kindness in twice allowing me access to the manuscript at Penshurst and in further allowing the manuscript to go to the British Museum for a time for my use there.

My friend and colleague, Professor W. C. Summers of the University of Sheffield, has repeatedly assisted me in tracing classical quotations. I am similarly indebted, though in a less degree, to another friend and colleague, Mr E. S. Forster M.A.

In connexion with the facts of Fraunce's life I have received help for which I am also very grateful from a number of sources. I will mention especially Mr Sidney Lee whose article on Fraunce in the *Dictionary of National Biography* formed the groundwork of my own erection, Miss C. A. J. Skeel, author of *The Council in the Marches of Wales*, who took much trouble on my behalf, Mr Strachan Holme, librarian to the Earl of Ellesmere, who kindly searched the Bridgewater MSS. for me, unfortunately without result, Mr R. F. Scott, Fellow and Bursar of St John's College, Cambridge, Dr Edward Calvert of Shrewsbury, Mr A. H. Bullen, Mr F. Bacon Frank of Campsall Hall, and Mr F. Madan of the Bodleian Library.

Lastly, for a number of kind services, I owe my thanks to my friend, and collaborator in the present series, Mr R. B. M^c Kerrow.

G. C. MOORE SMITH.

The University, Sheffield
May 1906.

INTRODUCTION.

I. VICTORIA.

Abraham Fraunce's comedy is now published for the first time by the kind permission of Lord De L'Isle and Dudley, the owner of the manuscript. The manuscript, which has probably been at Penshurst from the day on which it first came into the hands of Philip Sidney, is written throughout in Fraunce's beautiful hand on paper in folio, the margins on every page being ruled off. It is contained in a cover of soft vellum tied with strings of green riband. The pages and lines are unnumbered, but every page contains the same lines as the corresponding page of the present edition. The cover is inscribed « Comœdia Latina per Abrahamum Fransum ad Philippum Sydneium ».

The character of the play leads one to suppose that it was written before Fraunce left Cambridge in 1583, and the fact that Sidney is not described as « Knight » that it was written before 13th January 1583. There is no evidence to show if it was acted.

Every academic play of the Elizabethan age may be said to have points of interest. It throws a certain light on the history of English universities and the nature of the studies and amusements pursued in them : it may have some bearing on the history of the popular drama. *Victoria* has the special interest that it is the work of a man otherwise known in the history of literature and that it was laid at the feet of the peerless Philip Sidney. But it cannot be said to be a work of much intrinsic value. It is inordinately long, its plot is complicated and absurd, its characters uninteresting, and though it is crammed with quotations and allusions, they are introduced with little point or humour : and only confirm our impression that Fraunce was a « dull dog ».

Fraunce draws his quotations (1) from the leading Latin authors (whether at first hand or through schoolbooks such as Lily's Grammar and the *Sententiae Pueriles*), especially (and in the order here

given) Terence, Ovid, Cicero, Vergil, Plautus and Horace, (2) a few from Dionysius Cato, Publilius Syrus and Mantuan, (3) from books of scholastic philosophy, logic, &c, (4) from the liturgy and hymns of the Church (this is perhaps noticeable), (5) from mediæval Latin proverbs and « tags », often in the form of leonine hexameters (these being especially difficult to run to ground).

Fraunce's lines are as a rule modelled roughly on those of Plautus and Terence, but he observes no strict laws of metre and has no hesitation about inserting hexameters or elegiac couplets or quotations from riming hymns where he is so disposed.

The following is the argument of the play :

ACT I. Fortunius tells his slave Gallulus that Victoria, the wife of one Cornelius, had fallen in love with him during the absence in Spain of her lover Fidelis and an intrigue had taken place between them. Fidelis however has now returned and he fears that Victoria will desert him for the old flame.

Onophrius, the pedagogue of Fidelis, declares in a monologue *his* love for Victoria and fears of Fidelis. Fidelis comes on the scene and tells Onophrius of his passion and the cold reception he has met with from Victoria after his four months absence. Onophrius, with an eye to his own interests, advises him to despise women and find consolation in study. Fidelis meets Victoria (whose heart is still given to Fortunius) and reproaches her with the change in her disposition. She declares that she has resolved to « sin no more », but eventually gives Fidelis an invitation to return to her the same evening. Fidelis accepts, but is suspicious of some deception.

A dialogue ensues between Virginia, the maid of Victoria, who has been sent to procure the services of a witch to assist her mistress in her love of Fortunius, and Pamphila, the servant of a young lady named Barbara who is in love with Fidelis and wishes him to pay her a visit. The two servant-maids moralize in a free strain on the absurdities of lovers. Virginia going on her way meets Gallulus, who has been her lover, and proposes that he should visit her at night in disguise. He refuses on the ground that he cannot give his love for nothing.

Onophrius however has overheard the conversation and determines that he will himself go to the house that night in disguise. Having gained admittance by being supposed to be Gallulus, he will use his eloquence on Virginia and so be enabled to gain pos-

session of Victoria. Medusa, the witch, brings Victoria various love-charms to use on Fortunius.

ACT II. Onophrius in his disguise is approaching the house of Victoria when he sees Fidelis on the same quest, and hides in a tomb to overhear Fidelis' conversation with his servant Narcissus. When Fidelis reaches the house, Virginia, on behalf of her mistress, hands him a letter through a window. He finds it to be a dismissal. Soon after, Victoria, Virginia and Medusa appear at the door. Fidelis instructs Narcissus to hide himself and overhear what takes place. Victoria tells Medusa that her love is set on Fortunius and Medusa performs magical rites to secure to her Fortunius' love in return. All is overheard by Narcissus and by Onophrius. The women throw their lamps into the tomb in which Onophrius has been hiding. He comes out, thinking he has seen a troop of demons, and the women and Narcissus flee. Onophrius, now knowing of Victoria's love for Fortunius, declares he will tell Fidelis, so that, Fidelis having renounced her, the ground will be left more free for himself.

Victoria in an interview with Fortunius convinces him that she has not abandoned him for Fidelis and induces him to return to her. To secure privacy, she sends out her maid Attilia to the druggist's to buy a cordial. On her way Attilia is met by Narcissus who to get further information from her for his master's benefit pretends to court her.

Onophrius, who has met Fidelis, is telling him how Victoria has resorted to magic to obtain Fortunius' love, when the witch Medusa and Virginia come on the scene from opposite directions. Fidelis and Onophrius hide to hear what is said. Medusa declares that the apparition she had seen coming out of the tomb was Fortunius' evil spirit. She refuses to return to Victoria, and goes on her way.

Victoria and Fortunius now appear at the door of her house and take a tender farewell. Fidelis witnessing this (himself unseen) resolves to have vengeance on Victoria. He turns on her with bitter reproaches, and vows he will inform her husband of her conduct, which he has seen with his own eyes. Victoria is reduced to despair. She sees no resource but to have Fidelis murdered, and sends Virginia to find Frangipetra, a soldier who had been in love with her.

Meanwhile Fidelis, on receiving a message through Pamphila, promises to visit Barbara.

ACT III. Attilia, meeting Narcissus, suggests to him that he should visit her disguised as a beggar.

Fidelis is about to call on Barbara as requested, when she comes out and declares her love, which we learn from the previous scene had been fostered by the love-stories told her by her nurse, Sancta. Fidelis tells her that he can only love her as a friend, but promises to come again to visit her.

Narcissus comes in disguised as a beggar and after knocking at the house of Fortunius and that of Octavianus, the father of Barbara, approaches that of Cornelius and Victoria. Frangipetra is there and repulses him, and in Narcissus' hearing declares his intention of murdering Fidelis as Victoria desires. Attilia admits Narcissus into the house.

Onophrius is seen with his boy Pegasus, who assumes the part of Victoria to receive Onophrius' declarations of love. On the approach of strangers, Pegasus runs off and Onophrius again hides in the tomb — now called the tomb of Cardinal de Cusa. Here he is found by the newcomers, two rascals named Pyrgopolinices and Terrapontigonus, who invite him to make one with them. They send him into the tomb to bring them the Cardinal's ring, mitre and vestment. As Onophrius does not produce the ring, they shut him in the tomb and leave him. Frangipetra now appears to rob the tomb, but on his opening the door, Onophrius bursts out and the soldier flees.

Onophrius considers his recent danger a punishment for his profligate intentions, but congratulates himself on having secured the Cardinal's ring. On meeting Fortunius, in prosecution of his plan of inducing him to give up his love of Victoria, he leads him to believe that Victoria is employing magical arts for his destruction. Fortunius is confirmed in his contempt of women.

Narcissus, when in the house of Victoria, is discovered by her slave Marcellus and has to take to his heels, pursued by cries of « Stop thief » ! Attilia makes many protestations of virtue. In the street Narcissus encounters his master Fidelis and tells him that he has learnt that Victoria is compassing his death by aid of Frangipetra. Fidelis informs Cornelius that he desires a private interview with him.

ACT IV. Fidelis tells Onophrius that in his interview with Cornelius he has not been able to convince him of his wife's infidelity, and that it will be necessary to find someone to approach Cornelius' house in disguise before Cornelius' eyes. Narcissus undertakes to do this and to mention Victoria by name as he leaves, while

Fidelis, indoors with Cornelius, sees to it that the latter does him no harm.

Fortunius consults Medusa how he may obtain Barbara. Medusa promises to tell Barbara, who has already confided to the witch her love of Fidelis, that Fidelis will visit her that night disguised as a countryman, and she promises that if Fortunius will go to Barbara's house in that disguise, she herself will be there to admit him.

Meanwhile the plot arranged by Fidelis succeeds. Cornelius sees Narcissus in disguise leaving his house, hears him utter the name « Victoria » and is convinced of his wife's guilt. He tells Victoria that he knows all and is proceeding to the forum to invoke the aid of justice. Victoria is in despair, but is advised by Virginia to win the compassion and protection of Fidelis.

Onophrius incurs the anger of Fidelis by urging him to desist from inciting Cornelius to procure the death of Victoria, and is forbidden to enter Fidelis' house again. Onophrius pours out his woes to Narcissus, who suggests to him to borrow the beggar's dress which Narcissus had worn before and take up the beggar's calling. Onophrius at first resents the idea of such humiliation, but consents to assume the dress on reflecting that by this means he may be able to secure access to Victoria and induce her to elope with him. Narcissus chuckles at the thought that Onophrius is probably in for a beating from Cornelius. After assuming the disguise, Onophrius approaches the house. He sees someone at a window whom he takes for Victoria. It is Attilia, who, on her side, takes Onophrius for Narcissus. Under this double misunderstanding Attilia is persuaded to elope. She brings some clothes of her mistress's out of the house, and the two are about to get away when they are arrested by the watchmen whom Cornelius had instructed to look out for the supposed adulterer, and accused of theft. When they give in their names, Onophrius and Attilia discover with disgust that each has been deceived by the other. The watchmen lead them off as prisoners.

Act. V. Fidelis has been brought by Virginia to visit Victoria. Victoria professes that she desires to thank him for bringing about her approaching death, a death caused by shame at the accusations made against her by her husband. When she proceeds to feign to die, Fidelis is plunged into grief, and all his old love awakes, after which the lady kindly revives. Fidelis promises that he will cause

Cornelius to forgive her. Victoria sends word to Frangipetra that she no longer wishes him to kill Fidelis.

Onophrius and Attilia have been condemned and are being led off to prison when they encounter Fidelis and Victoria. Explanations ensue with the result that Attilia is forgiven by Victoria and Onophrius by Fidelis, and the latter sends a request to the judge to annul his judgment. At this point there is a violent scene before the house of Octavianus, from which Fortunius and Medusa issue, followed by Octavianus in his shirt and sword in hand, while Barbara cries out that she has been violated. Fidelis restores peace by persuading Octavianus to accept Fortunius as his son-in-law and by persuading Fortunius to marry Barbara. Barbara without difficulty transfers her love from Fidelis to Fortunius.

Another problem remains. Fidelis meets Cornelius carrying poison in for the death of his wife. Fidelis is able to persuade him that the supposed adulterer was only Narcissus who had been visiting Attilia. When Cornelius asks how it was that he uttered Victoria's name, Narcissus' ready wit comes to his help. He had only cried « Victoria ! » in token of his success with Attilia. Cornelius pardons Narcissus on condition that he makes Attilia his wife. This is agreed to, and Cornelius asks Onophrius to write an epithalamium.

It will be seen that *Victoria* contains in Onophrius a « pedant in love » of the type found in *Pedantius*, which play having been acted probably in February 1581 must have been well known to Fraunce, whether or not he had been admitted to the performance. It also includes, in Frangipetra, a « Miles Gloriosus », and in Sancta, a low-minded nurse of the type familiar to us in *Romeo and Juliet*.

Fraunce shows his disregard of consistency of character when he makes two slaves, Narcissus and Attilia, display a knowledge of the Stoic philosophy and medieval scholasticism, Attilia even using a Greek term (*l. 955 et seq.*), when he makes Onophrius' boy Pegasus speak Greek and Onophrius not understand him (*ll. 1492, 1493*), and when he makes Medusa, the witch, mistress of the laws of the syllogism (*l. 1810 et seq.*).

II. LIFE AND WORKS OF ABRAHAM FRAUNCE.

Abraham Fraunce was born at Shrewsbury about 1558-1560. The *Transactions of the Shropshire Archæological Society* show that the

family of Fraunce had many branches in Shrewsbury in the sixteenth, seventeenth, and eighteenth centuries and that many of its members belonged to the Glovers' Company of that town. An Abraham Fraunce was Warden of the Company in 1639 and died in 1654.

One branch of the family was settled in the Abbey Foregate, and Thomas Fraunce was Churchwarden of the Abbey Church of the Holy Cross in 1550 and 1553. Unfortunately the registers of this Church for the years in which our poet was probably born are illegible, and the registers of other churches in Shrewsbury appear to have no record of his baptism¹. Neither the Probate Registries of Shrewsbury and Lichfield nor Somerset House appear to possess wills which throw any light on our poet's birth.

Abraham Fraunce appears as a member of Shrewsbury School in January 1571/2, at which date all the boys were re-inscribed after the promulgation of new statutes. Possibly he had been at the school earlier. His name comes 25th in a list of about 200 boys. The entry in the *Regestum Scholarium*² is as follows :

Anno domini 1571.

Catalogus Nominum Scholasticorum qui a feriis Natalitiis 1571 inscribantur, quando nova hujus Scholæ statuta suum sumpsere initium, una cum nummis quos pro introitu, tam oppidani quam exteri, de integro solvere.

Undecimo die Mensis Januarii 1571.

Op. Abrahamus fraunce iiii d.

On the same day there is a further entry

Op. Thomas Fraunce iiii d.

Somewhere about 1578-1580 appears

Josua Fraunce iiii d.³

Under 12 Dec. 1590

Robart fraunce iiii d.⁴

Under 10 Sept. 1593

Robart fraunce iiii d (perhaps the same boy re-entered)⁵

¹) I am much indebted to the vicars of these churches for having kindly searched their registers for me.

²) *Regestum Scholarium*, transcribed by E. Calvert, Shrewsbury 1892, p. 36. The DNB states that Fraunce's name does *not* appear in the Register.

³) *Ib.* p. 53.

⁴) *Ib.* p. 125.

⁵) *Ib.* p. 143.

Under 13 Dec. 1632

Isaacke fraunce iiii d.

Philip Sidney and Fulke Greville had been entered on 1 Oct. 1564.

Shrewsbury School had been founded in 1562. The first Headmaster was Thomas Ashton ¹, who held office till 1568 or more probably 1571 when he resigned. During his short rule Shrewsbury School rose to be the largest school in England, having 290 scholars, a number which had risen in 1581 to 360.

Some idea of the school may be got from the following clauses of the « Bailiff's Ordinances » though these were not issued till 1577-8 ² :

21. Euerie thursdaje the Schollers of the first forme before they goo to plaie, shall for exercise declame and plaie one acte of a

¹) On note 3, p. 5 of Fisher's *Annals of Shrewsbury School*, Professor John E. B. Mayor writes as follows. (Dr E. Calvert of Shrewsbury, has kindly copied out the statement for me). Professor Mayor is arguing that the Shrewsbury headmaster was not, as supposed by Fisher and by Cooper (*Athenae Cantabrigienses* I. 396), Thomas Ashton of Trinity College BA 1559/60 but Thomas Ashton of St John's, admitted fellow of that college in 1523 or 1524.

« If Trinity College or Shrewsbury have proof of this statement, I have no more to say. But I have held for half a century that your Ashton was our Fellow, BA 1518 (?), MA 1524 (?), BD 1531, some years senior to Cheke and so certainly somewhat early for a humanist.

My reasons are :

1. The strong preference given to St John's in the Ordinances.
2. The positive statement of the Town (Fisher p. 433); the Bailiffs could hardly be mistaken on such a point.
3. Fisher p. 30, n. 1, (29 Aug. 1578) « Master Aston that godly father ». The Trinity man would not be 40 at that date. Our Ashton would be near 80. On p. 424 he says (20 Feb. 1573/4) « My life is short ». The whole position of authority he assumes would be out of place in a very young man ».

One may add to Professor Mayor's arguments the fact mentioned by Cooper that Ashton founded two scholarships for Shrewsbury scholars at St John's College. Mr Aldis Wright also tells me that the evidence of the Bursar's books of Trinity College is against the identification of the Shrewsbury headmaster with the Fellow of Trinity.

On the other hand it is a little surprizing to find a man of between 60 and 70 years of age taking so active a part in the production of plays.

²) *History of Shrewsbury School from the Blakeway MSS.* 1889, p. 50 et seq.

comedie, and euerie Satterdaie versifie, and against mondaie morninge ensuinge geue vpp their themes or epistles, and all other exercises of writinge or speakinge shalbe vsed in latten.

25. Item euerie scholler shall paie for his admyssion viz. a lordes sonne 10 s, a knights sonne 6 s 8 d, a sonne and heir apparent of a gent. 3 s 4 d and for euery other of their sonnes 2 s 6 d, any vnder those degrees abouesaid and borne without the countie of Salope 2 s, and any vnder those degrees and borne within the countie of Salope 12 d, everie Burges sonne inhabitinge in the towne or in the liberties thereof or of thabbey foryat yf he be of abilitie 4 d. The sonne of euerie other parson there inhabitinge 8 d.

34. Item there shalbe redd in the said schoole for prose in Latin Tullie, Cæsar his Comentaries, Salust and Livie, also two little books of Dialogues, drawn oute of Tulleys Offices and Lodovicus Viues by Mr Thomas Ashton sometyme cheife schoolemaster of the said schoole : for verse, Virgill, Horace, Ovid and Terence : for greke the greke grammer of Cleonarde, the greke testament, Isocrates ad Demonicum or Xenophon his Cyrus...

Not only were the boys, as we see, obliged to declaim and act part of a comedy weekly, they had a further stimulus to their interest in the drama in the fact that Mr Ashton was himself a famous writer and actor of plays. A whole series of his productions was acted on the ground now known as « The Quarry ». Philipps in his *History of Shrewsbury* (1779) p. 200 writes. « The place of the exhibition was on the top of the rope-walk, a bank there cut in the form of an amphitheatre with seats thereon [that] are still visible ». « Mr Astons first playe upon The Passion of Christ » was acted perhaps as early as 1561 : a second play in 1564 : a third, « Julian the Apostate » in 1566. Of this we are told « Queen Elizabeth made progresse as farre as Coventry intending for Salop to see Mr Aston's play but it was ended ». In 1568 the « Passion of Christ » was given, in 1569 we hear of a « notable stage playe » acted at Whitsuntide « all the holly days » : « and the chyff aucter thereof was one Master Astoon being the head schoolemaster of the free schoole there, a godly and lerned man who tooke marvelous grate paynes therin ». Even after Mr Ashton had been succeeded as headmaster in 1571 by Thomas Lawrence, plays and dramatic entertainments continued to be given at intervals. In 1575 the Queen again intended to be present, but was stopped by the plague. In 1577 when Sir Henry Sidney visited Shrewsbury on his return from Ireland, an

oration was made before him by one of the boys of the school, while on 12 Feb. 1580/1 when he came to Shrewsbury from Ludlow, « there were ii orac'ons made unto hym by twoe of the free schoole... to whom the sayde Lorde gave greate prayse ». In May 1581, when he made a visit lasting a week, he was met by all the scholars « in battell order » who « made their oracons howe valiantly they wold feight and defennde the countrey » and at his departure poetical speeches (still preserved) were spoken by scholars in the character of nymphs from an island.

Thomas Churchyard (who is credited with the authorship of the speeches just mentioned) thus commemorates the Shrewsbury plays¹:

« There is a ground, newe made Theator wise,
Both deepe and hye, in goodly auncient guise :
Where well may sit, ten thousand men at ease,
And yet the one, the other not displease.
.
A space belowe, to bayt both Bull and Beare,
For Players too, great rounge and place at will,
And in the same, a Cocke pit wondrous feare,
Besides where men, may wrastle in their fill.
A ground most apt, and they that sits aboue,
At once in vewe, all this may see for loue :
At *Astons* Play, who had beheld this then,
Might well haue seene, there twentie thousand men.
.
Fayre Seuarne streame, runs round about this ground,
Saue that one side, is closde with *Shrewsebric* wall ».

Sir Henry Sidney had been since 1559 Lord President of the Marches of Wales with his seat at Ludlow only 20 miles south of Shrewsbury, and there his son Philip spent most of his boyhood. Philip had himself been at Shrewsbury School from 1564 to 1568. Probably before he left, Abraham Fraunce had entered the school. We have seen that Sir Henry Sidney on later visits to Shrewsbury came in close contact with the Shrewsbury schoolboys, and probably he had previously taken an interest in Ashton's and Lawrence's pupils. It is therefore not surprizing to find that when Abraham Fraunce left home for St John's College, Cambridge, in 1576, Mr Philip Sidney was willing to defray the costs of his University education. That he did so, does not rest on any mere assertion of

¹) *The Worthines of Wales* (1587) Spenser Society's reprint, p. 85.

Oldys, as stated in the *Dictionary of National Biography*, but on the authority of Sidney's brother-in-law, Henry, Lord Pembroke ¹.

Abraham Fraunce was matriculated as a pensioner of St John's College on 26 May 1576 ² and was admitted a scholar of the college on the Lady Margaret's foundation 8 Nov. 1578 ³. He proceeded BA in 1579/80 and took a part in two Latin plays which were acted at St John's at the Bachelor's Commencement of that year, (March 1579/80). One of these was Dr Legge's *Richardus Tertius*. The MS. list of the actors in this play preserved at Emmanuel College includes «Ds ⁴ Fraunce civis Londinensis, civis secundus ⁵». That the dramatic opportunities enjoyed at Shrewsbury had borne fruit is seen by the fact that, besides Fraunce, four of the actors in the play had come from Shrewsbury School. The other play (which is concluded to have been acted at the same place and date from the fact that the actors in this and in *Richardus Tertius* are almost identical) was *Hymeneus*. In this Fraunce played «Ferdinandus pater Erophili».

Fraunce was elected a Fellow of St John's in 1580/1. The entry in his handwriting in the College Registers is as follows : «Ego Abrahamus franse Sallopiensis admissus sum socius huius Collegii pro domina fundatrice».

He continued to reside at Cambridge till he had taken his M.A. degree in 1583 ⁶. That he had been a diligent student is clear from his published writings, as well as from the account he gives of his Cambridge life in a letter prefixed to *The Lawiers Logike* (1588).

¹) See below, p. xxxiv.

²) This date has been kindly furnished to me by the Registry of the University. Cooper's *Athenæ* II, 119, gives it as «20 May 1575». The Registry gives the spelling of Fraunce's name as «Abram Franse».

³) The Registers of St John's College contain the entry : «Ego Abrahamus franse Sallopiensis admissus sum discipulus pro Domina fundatrice Anno Domini 1578, 8^o Nou.»

⁴) The prefix «Ds» (Dominus) implies that Fraunce was a Bachelor of Arts.

⁵) See C. H. Cooper, *Communications to the Cambridge Antiquarian Society* I. 350.

⁶) The Bursar's Books of St John's College show that he drew his stipend as Fellow from the second quarter of 1580 to the third quarter of 1583 inclusive. As Nashe apparently entered St John's in October 1582, his knowledge of Fraunce, if not his acquaintance with him, would date from about that time.

« For my selfe I must needes confesse I was an Vniuersitie man eight yeares togeather, and for euery day of these eight yeares, I do not repent that I was an Vniuersitie man... It was incident to my nature (as I thinke) to bee caried away with as delicate and pleasant a kinde of learning, as any of my time in Cambridge. Which (notwithstanding an inestimable delectation that drowned the paines of studie) did yet so racke my raunging head and bring low my crased body, that I felt at last when it was too late, the perpetuall vexation of Spirite, and continuall consumption of body, incident to euery scholler.

And if the most easie conceits in Vniuersities be so hard, the most delicate studies so full of toyle, how troublesome then and painefull the foundation of arts, the framing of an English tongue to vnknown languages, must in any case bee, I leaue to be iudged of them, who can discerne betweene a superficiall apparance and true substance, betweene the brauery of a Midsommers Comencement and the seauen yeares paynes of a Maister of arts ».

We may assign to the latter part of Fraunce's time at Cambridge his first drafts of an exposition of Ramus' logic, eventually to see the light as *The Lawiers Logike*, his Latin comedy *Victoria*, perhaps the beginnings of his work *Insignium*.

After leaving Cambridge in 1583, Fraunce became a student of Gray's Inn. The *Admission Register* of the Inn, edited by J. Foster, has the entry :

« 5 June 1583. Abraham Fraunce of Shrewsbury ».

The *Pension Book* of the Inn ¹ contains the following record of his call to the bar on 8 Feb. 1588 :

« Pension 8th Feb. 30 Eliz :

Called to the Bar : ... Abraham Fraunce ».

The years 1587 and 1588 saw the publication of four works under Fraunce's name.

1. *The Lamentations of Amyntas for the Death of Phillis, paraphrastically translated out of Latine into English Hexameters*. London, by Iohn Wolfe for Thomas Newman and Thomas Gubbin, 1587. It was republished in 1588, 1589 and 1596. The work which is in eleven

¹) *Pension Book of Gray's Inn*, edited by R. J. Fletcher (1901) p. 78. In this book as printed, Fraunce's name appears as « Francice », but the Editor writes to me, « I have no doubt, now that you have called attention to the matter, that the word in the MS. is *Fraunce* ».

eclogues, each called a « day », is a translation (though unacknowledged) of Thomas Watson's Latin *Amyntas*, 1585, itself a translation of Tasso's *Aminta*. The names of Watson, (who died in 1592) and Fraunce became thus closely associated. Nashe in his epistle prefixed to Greene's *Menaphon* (1589)¹ writes in regard to Stanishurst's hexameters : « so terrible was his stile to all milde eares, as would haue affrighted our peaceable Poets from intermeddling hereafter with that quarrelling kind of verse, had not sweet Maister *Fraunce*, by his excellent translation of Maister *Thomas Watsons* sugred *Amintas*, animated their dulled spirits to such high witted indeuours ». To quote from Mr Sidney Lee's life of Fraunce in the DNB : « Lodge in his *Phyllis* (1593) wrote of Fraunce and Watson as « forebred brothers, who in their swanlike songs *Amintas* wept ». Similarly Spenser refers to them jointly when in the *Faerie Queene* he speaks of « *Amintas'* wretched fate, to whom sweet poets verse hath given endless date² » ».

Fraunce dedicated his translation to « Sidney's sister ». The opening words of the dedication no doubt describe the effect wrought on him by Sir Philip's death on 17 Oct. 1586. He goes on to justify himself for writing English Hexameters.

« To the Right Honourable vertuous and learned Ladie, the Ladie Mary, Countesse of Penbroke.

Mine afflicted mind and crased bodie, together with other externall calamities haue wrought such sorowfull and lamentable effects in me, that for this whole yeare I haue wholly giuen ouer my selfe to mournfull meditations. Among others, *Amintas* is one, which being first prepared for one or two, was afterward by the meanes of a fewe, made common to manie, and so pitifully disfigured by the boistrous handling of vnskillfull pen men that he was like to haue come abroad so vnlike himselfe, as that his own *Phyllis* would neuer haue taken him for *Amintas*. Which vtter vndooing of our poore shepeheard I knew not well otherwise how to preuent, but by repairing his ragged attyre, to let him passe for a time vnder your honourable protection. As for his foes, they eyther generallie mislike this vnusuall kind of verse, or els they fancie not my peculier trauaile. For the first, I neuer heard better argument of them then this, such an one hath done but ill, therefore no man can doe well. which reason is much like their own rimes, in condemning the art for the fault of some artificers. Now for the second sort of reprehenders,

¹) *Nashe's Works*, ed. Mc Kerrow III. 320.

²) *Faerie Queene* III. 6. 45. Spenser, as it seems to me, might have been thinking only of Tasso and Watson, and not necessarily of Fraunce at all.

who think well of the thing, but not of my labour therein, mine answere is at hand. If there were anie penaltie appointed for him that would not reade, he might well complaine of me that publish it to be read. But if it be in euerie mans choise to read it, or not to reade, why then not in mine also to publish or not to publish it? He that will, let him see and reade; he that will neither reade nor see, is neither bound to see nor reade. He that taketh no delight in reading, let him thinke that among so manie men so diuersly affected, there may be some found of a contrarie humor. If anie begin to read, when he beginneth to take no delight, let him leaue of and goe no further. If he follow on in reading without pleasure, let him neither blame me that did what I could, nor be angrie with the thing which hath no sense, but reprehend himselfe who would continue in reading without any pleasure.

Your Honours most affectionate
Abraham Fraunce ».

2. *The Arcadian Rhetorike, or the Præcepts of Rhetorike made plaine by examples Greeke, Latin, English, Italian, French, Spanish, out of Homers Ilias, and Odissea, Virgils Æglogs, Georgikes and Æneis, Songs and Sonets, Torquato Tassoës Goffredo, Aminta, Torrismondo, Salust his Iudith, and both his Semaines, Boscan and Garcilassoës Sonets and Æglogs.* London, by Thomas Orwin 1588 (entered on the Stationers' Registers 11 June). In this work Fraunce quotes the unpublished *Faerie Queene*. As a protégé of Sidney's he had possibly become acquainted with Spenser while the latter was residing in London and seeing much of Sidney in 1579 and 1580.

The dedication composed in all the languages mentioned in the title, is a piece of schoolboy conceit, which gives us a poor opinion of Fraunce's judgment.

« To the Right excellent and most honorable Ladie, the Ladie Marie, Countesse of Pembroke.

Voi, pia nympha, tuum, quem tolse la morte, Philippum,
Ædentem llenas cœlesti melle palabras.

Italicum lumen, flowre of Fraunce, splendor Iberus,

Italicus Tasso, French Salust, Boscan Iberus,

Τῆς Πομης Πομη Virgil, τῆς Ἑλλάδος Ἑλλας

Greekish Homer, tanto læti iunguntur ἑταιρῶ

Your Honors most affectionate,
Abraham Fraunce ».

3. *Abrahami Fransi, Insignium, Armorum, Emblematum, Hieroglyphicorum, et Symbolorum quæ ab Italis Imprese nominantur, explicatio: Quæ*

Symbolicæ philosophiæ postrema pars est. Excudebat Londini Thomas Orwinus ... 1588 (entered on the Stationers' Registers, 20 May).

This is a prose treatise in Latin, consisting of three books, dedicated in two Latin elegiac couplets to Sir Robert Sidney, Sir Philip's brother. The third book, «*Liber tertius de Symbolis, Emblematibus & Hieroglyphicis*», exists in manuscript at Penshurst, but the printed version has some alterations and large additions, for example most of pages P1^v to Q4 are new matter.

The Penshurst MS., in vellum cover with green silk strings, bears on the cover the words «*Symbolicæ philosophiæ liber quartus et vltimus, Abrahamo Franso auctore*», and inside a dedication in Fraunce's hand «*Symbolicæ Philosophiæ Liber quartus et vltimus. De Symbolis absolutis* » (Ad Illustriss. D. Dominum Robertum Sydneyum». The rest of the MS. is not in Fraunce's hand, but he has added his signature «*Abrahamus Fransus*» to some concluding verses on a device and motto («*sic vltus peream*») of Sir Philip Sidney's.

Although the Penshurst MS. is dedicated to Robert Sidney, I do not think that we are to conclude that it was written after the death of Sir Philip. On the contrary the references to Sir Philip in the concluding poems which are dedicated to him, though somewhat obscure, seem to describe him rather as residing in the country under a cloud of court-displeasure and unhappy love, than as dead. We may also remark that the dedication to Robert Sidney does not give him the title of «*knight*», and he was knighted 10 days before his brother's death in 1586. I should date the MS somewhere about 1580 when Philip Sidney was at Wilton. In that year Robert Sidney was 17.

The *Dictionary of National Biography* says that «*The original manuscript*» of Fraunce's *Insignium* «*is in the Bodleian Library, MS. Rawl. Poet. 85*». This is inaccurate. But the MS. referred to, (the same as that called below MS. Rawl. D. 345. 1) does contain a series of Emblems, mottoes and verses, such as are contained in the printed book and in the Penshurst MS., though not the main contents of either. On p. 17 of the MS. (previous pages being occupied with the treatise on logic hereafter to be referred to) without any new title we have an emblem of «*Ludouicus duodecimus Gallorum rex*», a porcupine drawn by Fraunce's own hand with the motto «*Cominus et e minus*», accompanied by a set of verses not in the printed book. They are addressed to Philip Sidney, as is seen from the concluding lines.

« Histricis hic mos est, hostem qui cominus vrget
 eminus et spinas projcit arte suas.
 Histricis hunc morem, summa cum laude sequi
 sunt pater, et proaui (magne Philippe) tui ».

A series of 39 similar emblems drawn by Fraunce for various historical personages follows, with mottoes, verses &c. The whole is practically independent of the printed book and the Penshurst MS.

On the topic of Ingratitude, Fraunce writes

« culus ne mihi turpissimi criminis labis aliquid aspergeretur, feci (iuuenis ornatissime) quod pro tempore potui, atque illud effeci, vt mea potius reprehendi possit, in te tam audacter compellando impudentia, quàm in gratijs non referendis ingratitude ».

Fraunce concludes :

« hæc pauca pro temporis et loci ratione, raptim et tumultuarie conscripta. habeo maiora et maiori industria elaboranda. hæc si non displiceant, illa fortasse placere poterint [*sic*]¹, cum artem suis numeris absolutam, legibus astrictam, præceptis instructam, et tercentum pæne exemplis illustratam in medium protulerimus.

Iterum viue atque iterum vale
 Mæcenas ornatissime,
 A.F. »

The MS., like the other contained in the same book, is throughout in Fraunce's autograph.

4. *The Lawiers Logike, exemplifying the præcepts of Logike by the practise of the Common Lawe.* London 1588 (entered on the Stationers' Registers 20 May 1588).

The work is dedicated to Sidney's brother-in-law, Henry, Earl of Pembroke, Lord President of the principality of Wales, not however « in rhyming hexameters » as the *Dictionary of National Biography* asserts, but in Alexandrines. For example,

« If Lawes by reason framed were, and grounded on the same ;
 If Logike also reason bee, and thereof had this name,
 I see no reason why that Law and Logike should not be
 The nearest and the dearest frendes, and therefore best agree.

 I sought for Logike in our Lawe, and found it as I thought ».

¹ See note on l. 352. p. 98.

The history of the composition of the work is told by Fraunce in a preliminary letter « To the Lawyers of England », from which we have already quoted his account of his studies at Cambridge.

« There bee almost seauen yeares now ouergone me since first I began to be a medler with these Logicall meditations. And whilst I haue said and vnsaid, doone and vndoone, and now doone all a new, mee thinkes these seauen yeares haue quickly ouergone mee. I first began (when I first came in presence of that right noble and most renowned knight sir Philip Sydney) with a generall discourse concerning the right vse of Logike, and a contracted comparison betweene this of Ramus and that of Aristotle. These small and trifling beginnings drew both him to a greater liking of, and my selfe to a further trauayling in, the easie explanation of Ramus his Logike.

Sixe tymes in these seauen yeares haue I perused the whole and by a more diligent ouerseeing corrected some ouersights : thrise at S Johns colledge in Cambridge, thrise at Grays Inne since I came to London. This last alteration hath chaunged the name of the Booke, and this new name of the Booke proceeded from the chaunge of my profession... I thought good to make tryall whether my eight yeares labour at Cambridge would any thing profit mee at an Inne of Court, wheather Law were without Logike, or Logike not able to helpe a Lawyer... So that after application of Logike to Lawe, and examination of Lawe by Logike, I made playne the precepts of the one by the practise of the other, and called my booke, *The Lawyers Logike*... Yet because many loue Logike, that neuer learne Lawe, I haue reteyned those ould examples of the new Shepheards Kalender which I first gathered, and therevnto added these also out of our Law bookes, which I lately collected.

I doubt not but that some... will as much reprehend this straunge coniunction of Lawe and Logike, as they did meruayle at my sodayne departure from Philosophy to Lawe...

It cannot bee, sayde one great Tenurist, that a good Scholler should euer prooue good Lawyer... these fine Vniversity men haue been trained vp in such easie, elegant, conceited, nice and delicate learning that they can better make new-found verses of Amyntas death, and popular discourses of Ensignes, Armory, Emblemes, Hieroglyphikes, and Italian Impreses, than apply their heads to the study of the Law ».

It would appear from this passage that Fraunce first made the personal acquaintance of his benefactor, Philip Sidney, about 1580 or 1581.

As to the earlier forms of his logical treatise, we have one of them preserved to us in a manuscript at the Bodleian and three in a

manuscript which once belonged to Heber and is now in the British Museum as *Additional MSS.* 34361.

This latter MS. has the same appearance as the Penshurst MSS. of *Victoria* and *Insignium*. It is in a vellum cover, the pages are ruled round the margin, and unnumbered, and though there are no ribbons to tie the cover, the holes through which they passed still remain.

The MS. contains three compositions : (a) p. 3, The Shepheardes Logike ; (b) p. 29, Of the nature and vse of Logike ; (c) p. 32, A bryef and general comparison of Ramus his Logike wth that of Aristotle to ye ryght Worshipful his verye good M^r and Patron M^r P. Sidney.

The treatise (b) is evidently his above-mentioned « generall discourse concerning the right vse of Logike », (c) his « contracted comparison between this of Ramus and that of Aristotle » while (a) is the earlier draft of *The Lawiers Logike* in which the illustrations were drawn solely from Spenser's *Shepheards Calender* and other poetical works.

The treatise « Of the nature and vse of Logike » was apparently written as a college declamation and at the request of Sidney. Fraunce writes : « seinge he desirethe to heare w^{ch} deserueth to haue and willethe me nowe who may commaunde me euer... hauinge in latyne largelye put downe my mynde, I will nowe but repeat some parte of ye same, brefflye contractinge & abridginge that my former speache ».

It will be seen that Fraunce here states that he had already written a Latin dissertation on the subject of Logic. This was, as I imagine, the dissertation contained in the Bodleian MS. already referred to, (Rawlinson MSS. D. 345. 1) of which I must therefore give some account.

The MS. once belonged to Patrick Chaworth, Viscount Chaworth of Armagh and Baron Chaworth of Trim, who was born in 1635, succeeded to his titles in 1645 and died somewhere before the end of the century. It is inscribed « Non inferiora secutus. P de Cadurcis¹ or Chaworth ». « Richard Munn his booke, the gift of the right honourable the lord viscount Chaworth ».

The MS. is a very remarkable one, entirely in Fraunce's hand and with pictorial illustrations contributed, apparently, also by himself. The vellum cover has depicted on its front in gold and

¹) This is the Latinized form of « Chaworth ».

colours the scene of Aeneid III, ll. 590 *et seq.* where the Greek Achæmenides, just escaped from the cave of Polyphemus, entreats to be taken on Aeneas' ship. It is inscribed « Tollite me Teucri » « 4^o Aeneidos » [*sic*] and, under the supplicating figure, « A.F. » It has on its border the legend « Non Respice Rem | Sed Amorem | Non Data | Sed Dantem ».

The back of the cover has the following lines — where I have given capitals, there are black capitals in the original, while the rest of the inscription is in gold capitals — :

« Vires In Verbis Et Vocibus Arte LatentE
Inque foro vires et vires ante tribunaL
Vires in sophia, recta ratione docenda
Enthea multiplici profert dialectica fructV
Verba dat eximia, sed verba fluentia legE
Ardua divino depromit dogmata sensV
Lætentur populi logices lætentur alumni
En Lux Alma Viris En Victo Iura tumultV ».

In the border, at the top, at the bottom, and at the two sides are the words VIVE VALE, — on which words the verses are written so as to form an acrostic. Outside the border is the legend « In tenui mensa | Satis est | Immensa | Voluntas ». The border has a beautiful design in gold made up of drum, sword, arrows, pens.

Both decorations of the cover point therefore to the fact that this was a farewell gift from Fraunce to Sidney before Sidney on some occasion went abroad, and that Fraunce wished to induce Sidney to take him also. The date must have been either Feb. 1582 when Philip Sidney was sent to escort Anjou to Antwerp and stayed abroad till the autumn, or Nov. 1585 when he went out with Leicester to the war in the Low Countries. As Sidney is not described as a *knight*, the earlier date is the probable one. And, as we have seen, it agrees better with Fraunce's account of his various ébauches, to suppose that this Latin treatise preceded those which he made in English.

The dedication and the introductory verses of the Latin essay throw some light on Fraunce's position and character, and are curious productions in themselves. I therefore venture to print them.

Juveni ornatissimo
 Mæcenati optimo, Curiali absoluto
 Philippo Sidneio
 revera Φιλίππῳ
 A.F. S.P.D.

Pagina iudicium docti subitura Philippi,
 horret, vt intonso pagina missa deo.

Habes quid sentiam de vsu dialectices (Mæcenas ornatissime) sed ita tamen habes, vt quamvis Academica libertate vsus fuerim, nihil tamen quod ratum fixumque sit, in medium protulisse videri velim, nisi quod tuo tuique similibus calculo sit approbatum. Ne vero illud mihi obijceretur, quod græcis apud Homerum Vlysses obiecit

Turpe fuit mansisse diu vacuumque redire

En tibi nugas nescio quas, sat cito si sat bene, comparatas. Erat in animo artem istam, non recens inventam, sed usque ab heroicis deductam temporibus, ab Italis excultam, Gallis et Hispanis notam, aliisque gentibus atque etiam nostris hominibus iam familiarem suis legibus conformare, scriptis illustrare, exemplis ornare, carminibus perpolire, tuæ amplitudini consecrare.

Sed neque paupertatis onus æterna grauius, neque negotiorum fluctus permiserunt, vt quod nuper inchoaueram, ad exitum perducerem. Specimen interea quoddam futuri laboris sic offero, vt si vultus tui serenitate languentes iampridem musas nostras excitaueris, artem istam ab alijs inceptam, a me perfectam, a nemine (quod sciam) latinitate donatam, vestræ amplitudini consecratam, sim oblaturus. Viue Vale. deus ille deorum maximus, solem illum amplitudinis tuæ iampridem ortum, ab omni occasu incolumem tueatur.

Amplitudinis vestræ
 studiosissimus

Abrahamus Frانسus.

Quod sis revera, cum dixeris esse Φιλίππος,
 hæc sunt virtutis dona, Philippe, tuæ :
 Cum sis revera, quod dixeris esse Φιλίππος,
 res fuit in fatis illa, Philippe, tuis.
 Fata dedere viam propria virtute sequendam,
 principium factis fata dedere tuis.
 Nec sine re nomen, nec res sine nomine restat,
 res titulo, titulus conuenit iste rei.
 Nomen et omen habes. re, nomine dura ferocis
 terga premuntur equi. Nomen et omen habes.

Præmia Dialectices

Quod pia doctarum reuirescat turba sororum,
Quod caput ex crassis iam proferat illa tenebris,
Quod clara rapidi methodo doceantur alumni,
 Hæc tria sunt logicæ dona beata deæ.
 Hæc tria præceptis sunt peragenda suis.
 Hæc tria præsentī suppeditantur ope.
Quod tegat innocuas hominum facundia causas,
Quod regat effrænes hominum sapientia mentes,
Quod frangat veteres hominum clementia mores,
 Hæc etiam tantas, Diua, ministrat opes
 Hæc etiam tantum, Diua peregit opus
 Hæc etiam tantæ sunt monumenta deæ.
 Ergo prius rapidi labentur ab æquore riui,
 Ergo prius siccis morietur piscis arenis,
 Ergo prius vasti soluetur machina mundi
 Quam sua laus unquam migrat ab ore virûm,
 Quam sua laus longa sit peritura die,
 Quam sua Læthæis laus moriatur aquis.

Cedat Acuto
 Grammaticaster,
 Laus Logicorum
 Rhetore maior.
 Ille Latinam,
 hic sapientem,
 Dat tibi linguam,
 Dat tibi mentem
 Iste lepôris
 tela ministrat,
 hic rationis
 fulmina vibrat.

Cætera cedat
 turba sonorum,
 maxima restat
 Laus Logicorum.
 Strenuus Ajax,
 Doctus Vlysses,
 occidit Ajax,
 Vixit Vlysses.
 acer Achilles,
 Nestor acutus,
 iste superstes,
 ille peremptus.

Logica

Oppida, vicos,
 pace gubernat,
 martis alumnis
 arma ministrat.

Dialectica

Abdita fallacis depromit sensa sophistæ
 mira compositos deprimit arte dolos.

Quæ via qua	quanta	
	ducit, per	pericula rerum ?
Per salebras	mille	
Sed quonam	vel quas	
	pergit	perducit ad oras ?
Ad sophiam	superas	
Quinam tam	post terga sequuntur	
	cupidi	alumni ?
Musarum	musas comitantur	
Sed quos ante	sævis furibunda	
	fugat	flagellis ?
Barbara monstra	logices abigenda	

Here follows the prose essay in praise of dialectic. It has no title and begins « Agesilaus (Mæcenatissime) noluit vel formam suam a quouis effingi ».

Fraunce speaks of Sidney's instigation of his work in the words, « cum loqui velit qui debeat imperare ». He thus defines his position as a logician. « Platonem admiror, amo Aristotelem, Ramum vbique non reprehendo : si quid vel verum habeat Plato, vel probatum Aristoteles, assumo : gratias habeo Platoni maximas, Aristoteli non minores. Quod si Ramus meliora protulerit, non sum ita vel Ramo ingratus vt illius beneficia non agnoscam, vel naturæ iniquus eam vt existimem omnes sapientiæ suæ thesauros in vnicum Aristotelem ita coniecisse, nihil vt reliquerit, quod alijs largiatur ». He laments the miserable state of the preceding age, — « cum nulla esset dialectica nisi Petri Lombardi, nulla grammatica nisi Whittingtoni, nulla rhetorica nisi Laurentij Aquilegij ».

He concludes. « Sed reprimam me : auocat enim tempus, absunt libri, negotiis distinemur : occasio pæne præterfluxit. Ergo Vive Vale — » (repeating the verses inscribed on the cover).

The rest of the MS. has been spoken of in connexion with Fraunce's work *Insignium etc.*

We now go back to the British Museum MS. (*Additional MSS.* 34, 36r.

As we have seen the second of the treatises there contained, that « Of the nature and vse of Logike », was probably written in immediate succession to the Latin essay of which we have spoken.

Next in order of composition comes the third treatise in the British Museum MS., « A bryef and general comparison of Ramus his Logike wth that of Aristotle to y^e ryght Worshipful his verye good M^r and Patron M^r P. Sydney¹ ». This ends as follows : « I

¹) Written therefore before Jan. 1583 when Sidney was knighted.

haue made a simple narration and bare reporte. Nothinge is determined. sub iudice lis est. vestrum iudicium, vestra existimatio valebit. only pardon, I praye yo^w, the stammeringe messing^r, for the tyme was shorte, the place vnquiet, my bodye crased, my mynde molested, my books in Cambridge, my busynes in the countrey, the reader famouse, the wryter obscure, the matter yll feined not worthe the perusinge, the thinge wel put downe, subiect to sklanderinge.

F. »

It would appear that this was written in one of his Cambridge vacations, perhaps at Shrewsbury.

The first treatise in the British Museum MS. is that which afterwards in a different shape saw the light as *The Lawiers Logike*. It has the following titlepage.

« THE SHEPHEARDES LOGIKE Conteyning the præcepts of that art put downe by Ramus, Examples fet out of the shepheardes Kalender, Notes and expositions collected out of Beurhusius, Piscator, Mr Chatterton and diuers others. Together wth twooe general discourses, the one touchinge the prayse and ryghte Vse of Logike : the other concernynge the comparison of Ramus his Logike wth that of Aristotle.

To the Ryght worshypful Mr Edwarde Dyer ».

On the verso of the titlepage are the following lines, which, it will be remarked, are again not in Hexameters :

Some arts wee bynde, to some one kynde of subiect seuerally :
As this to counte, and that to mounte aboue the Cristal skye :
To measure land with skilful hand, to frame, or fyle the tonge
Or to delyte the weary spryte, with sweete and pleasant songe.
But Logikes lyght doth shyne outryght, her streames do flow so far
From kinges aboade to Palinode, from sheepecote vnto star
No Reason then why munkish men shuld keepe her from abroad
Of idle fooles opprest in schooles, and alwayes ouertroade.
By this wee preach, by this wee teach, shee in the heauen sitts,
Yet sheapheards swayne doth not disdayne, but meekly hym admyts.
That this is true, Loe here a new, and fresh Logician,
Who mynds to proue what is her loue, to symple countrey man
By those that keepe in fyeld theyr sheepe, a sheapheards logik framde :
Soe be yt ought, or be yt nought, the lesse cause to bee blamde.

Your woorshyps most humbly to
bee commaunded
Abraham franse.

The above is all in Fraunce's autograph.

The whole book as we have it in manuscript seems prepared for the press. It perhaps took this form after Sidney's death on 17 Oct. 1586, otherwise one would have expected it to be dedicated to him rather than to Dyer. But in this case, one is surprised to see no reference to Sidney's loss.

Whatever the date of the putting together of the book, it was not to be published in its then form. It occurred to Fraunce that logic might be illustrated not only by the *Shepheards Calender*, and other poetical works, in French, Latin and English, but by the Common Law of England. The poetical illustrations were kept, but legal illustrations were added, and so we have the curious production called *The Lawiers Logike*, a striking example of that want of humour which seems characteristic of all Fraunce's work. The work as published was not dedicated to Dyer, but as we have seen, to Henry, Earl of Pembroke, who was perhaps already interesting himself in Fraunce's fortunes. Fraunce appended to the work Virgil's second Eclogue with a translation by himself in hexameters and a logical analysis of the poem, as well as logical analyses of the Earl of Northumberland's case and of Stanford's crown pleas.

One may remark that in some of the illustrations used in this book, Fraunce shows himself a born Salopian. On p. 33^v he gives as an example of one kind of proposition, « If there bee any driggle draggle in Shrewsbury shee must be eyther Jenny Dymmocke or some other » : on p. 40 as an example of another, « Tis a northerne Nagge, therefore quicke, tis a Shrewsbury fryse (frieze), therefore the best ». On p. 74 he says « It were absurd to aske wheather Higs of Balkot or Shepheard of Tugford were the falser knaue, vnlesse it were first graunted that they were both false knaues ». Tugford is a village in South Shropshire west of the Brown Clee Hill and « Balkot », now Baucot, a hamlet close to it.

After being called to the bar in Feb. 1588, Fraunce probably settled at or near Ludlow to practise as a lawyer in the Court of the Marches and to be under the eye of his patron, Henry Lord Pembroke, Lord President of the Marches of Wales. He had not long to wait before he was recommended for promotion, as we see from the following letter addressed by Lord Pembroke to Lord Burghley ¹ :

¹) *Harl. MSS.* 6995, 35.

« Since y^e death of M^r Amias ¹ her Mat^{ie} Sollicitor at the Counsaill in the Marches, no man is appointed to that service. There is in that Court one Abraham fraunce, a pleader at the barre : he was bred vp by my brother S^r Phillip Sidney longe in Cambridge : continued afterwards in Graies Inne vntill he was called to ye barre : I conceave him in eche respecte a man sufficient for that service : yf it will therfore please your L^p at my hartie request to commend him to her Mat^{ie}, I shall thinke my selfe much pleased therin...

At Ivy church this xxvth of August 1590 ».

In a subsequent letter to Lord Burleigh, Lord Pembroke repeated his application ². After recounting part of his previous letter, he goes on :

« I did also dezier your L^p to be a meane to her Mat^{ie} for the placing of M^r Abraham fraunce her sollicitor there. I doubt not but he is sufficient for the service, and I shall wth great kindnes accept the curtesy your L. shall vouchsafe him therin.

At Wilton this xith of September 1590.

H. Pembroke ».

Lord Burghley apparently lent his support to Lord Pembroke's application, but Fraunce's appointment as the Queen's Solicitor at the Court of the Marches had not been made when Pembroke addressed to him the letter following ³. After speaking of an interview he had had with the Queen, he continues :

« I also moved her Mat^{ie} for y^e placing M^r Seis for Attorney and M^r fraunce for Sollicitor there : And I delivered to her Highnes a note in writing of y^e formes of twoo patents heertofore graunted by her Mat^{ie} to her Sollicitors in that court : wherof the former was made wthout a deputy and for no longer time then *quam diu se bene gesserit* : the later allowed a deputy, or deputies, and was also granted for terme of life. I left y^e choice to her Mat^{ie}, who liked the former as the better, both for avoiding deputies (the chiefe causers in truth of abuses in that Court) and for the estate it selfe, w^{ch} being but vpon good behavior is likelie to occasion the greater care of dutifull proceeding. Yo^r L. hath made me much beholding to you for the said twoo gent. I hartelie pray the continuance of yo^r favour towards them...

At Bainards Castle this 28 of April 1591 ».

¹) John Amyas about 1587 penned a memorial which gives us the duties attaching to the office of Queen's Solicitor. It is now *Lansdowne MSS.* 111, 1.

²) *Lansd. MSS.* 63, 77.

³) *Harl. MSS.* 6995, 51.

We will deal with the result of Lord Pembroke's efforts a little later.

About the time at which Fraunce was a candidate for the office of Queen's Solicitor, he had another burst of authorship. *The Countesse of Pembrokes Yuychurch* and *The Countess of Pembrokes Emanuel* appeared in 1591 (both entered on the Stationers' Registers 9 Feb. 1590/1); *The Third Part of the Countesse of Pembrokes Yuychurch* in 1592 (entered on the Stationers' Registers 2 Oct. 1592).

5. *The Countesse of Pembrokes Yuychurch. Conteyning the affectionate life, and vnfortunate death of Phillis and Amyntas : That in a Pastorall : this in a Funerall : both in English Hexameters.* London, by Thomas Orwyn for William Ponsonby, 1591.

The book is dedicated to the Countess of Pembroke, to whom Fraunce writes : « I haue somewhat altered S. Tasso's Italian and M. VVatsons Latine *Amyntas* to make them both one English¹ ». The dedication repeats almost word for word Fraunce's defence of himself for writing hexameters included in his dedication of *The Lamentations of Amyntas* 1587. The first part of the book is a pastoral play in five acts, translated directly from Tasso's *Aminta*. The second part is a republication of Fraunce's first published work *The Lamentations of Amyntas for the death of Phillis*, the translation of Watson's *Amyntas*. The eclogues, of which there were originally eleven, now number twelve, the last having been divided into two and Mr Lee says there are a few other alterations in the concluding lines.

Fraunce named his book *The Countesse of Pembroke's Yuychurch*² in obvious imitation of *The Countess of Pembroke's Arcadia* which had seen the light the year before, and Fraunce's example, as pointed out by Mr Lee, was quoted by Robert Greene in his dedicatory epistle to his *Philomela ; the Lady Fitzwaters Nightingale* (1592) to justify his own title.

Along with the works above-mentioned the volume contained two other of Fraunce's productions, both of them also in English Hexameters. The first was *The Lamentation of Corydon for the loue of*

¹) This is the first time he mentions Watson's name in connexion with *Amintas*. Watson in publishing his own English translation of his elegy on Sir F. Walsingham in 1590 had drawn attention to Fraunce's treatment of his former work. « I interpret myself, lest Melibæus, in speaking English by another mans labour, should leese my name in his chaunge as my *Amyntas* did ».

²) Ivychurch was one of Lord Pembroke's houses. The village of Ivychurch is close to Wilton, Lord Pembroke's chief house.

Alexis, verse for verse out of Latine, a republication of the translation of Virgil's second Eclogue which had appeared already in *The Lawiers Logike*. The second was *The beginning of Heliodorus his Aethiopicall History*. Warton in his *History of Poetry* supposes Fraunce to have made this version, not from Heliodorus directly, but from a translation of Heliodorus by Thomas Underdowne of which a first edition appeared in 1577 and a second in 1587¹.

6. *The Countess of Pembrokes Emanuel : containing the Natiuity, Passion, Buriall, and Resurrection of Christ, together with certaine Psalmes of David. All in English Hexameters*. London, for William Ponsonby, 1591. This is also dedicated to the Countess of Pembroke — in two hexameters :

« Mary the best Mother sends her best Babe to a Mary :

Lord to a Ladies sight, and Christe to a Christian hearing ».

The hexameters in the Nativity poem have the peculiarity that they run in couplets, with the same final syllable (er, er, iue, iue, ing, ing, etc.)

The Psalms versified are the 1st, 6th, 8th, 29th, 38th, 50th, 73rd, 104th. The volume was reprinted by Dr Grosart in his *Fuller Worthies' Miscellanies*, vol. III (1872).

7. *The Third Part of the Countesse of Pembrokes Yuychurch, Entituled Amintas Dale, wherein are the most conceited tales of the Pagan Gods in English Hexameters, together with the ancient descriptions and philosophical explications*. London, for Thomas Woodcocke, 1592. This was also dedicated (in verse and prose) to the Countess of Pembroke. After each eclogue follow discourses in prose on its significance. Fraunce quotes Remy Belleau, Natalis Comes, and Pontanus, and refers to Dante. He shows a knowledge of French, Italian and Spanish. He has a passage of English West-country dialect, and he again refers to his own county of Shropshire : — « among vs below if a man aske how many miles it is from Tugford to Tasley : seauen sayth one, eight sayth another, nay so many men, so many different numbers of miles² ». This fresh reference to Tugford makes one think that he had some special connexion with that village.

¹) Ed. 1870, p. 896. Warton also writes (*ibid.* p. 887, note 1) as if Fraunce's translation of Heliodorus had appeared as a separate publication, « Lond. 1591. 8vo ». Either this is a slip or the book is now lost.

²) P. 57v.

From this date onwards Fraunce's literary life is practically at an end. For a few years longer he is mentioned by other writers. Spenser in *Colin Clout's come home again* (1595), (calling him « Corydon » in reference to his translation of Virgil's second Eclogue) mentions him apparently among poets in the Queen's service :

« there is Corydon, though meanly waged,
Yet hablest wit of most I know this day ».

Gabriel Harvey, who as a friend of Spenser's and a fellow-protegé of Sidney's, may have known Fraunce at Cambridge, in the third of his *Four Letters* (1592) says « I cordially recommend to the deare louers of the Muses, and namely to the professed sonnes of the same, Edmond Spencer, Richard Stanihurst, Abraham Fraunce, Thomas Watson, Samuell Daniel, Thomas Nashe, and the rest, whom I affectionately thancke for their studious endeouours commendably employed in enriching and polishing their natiue tongue ».

George Peele in his prologue to the *Honour of the Order of the Garter* (1593) makes Fraunce accompany Campion and calls him punningly « our English Fraunce, A peerless sweet translator of our time ». Meres in his *Palladis Tamia* (1598) names Fraunce with Sidney, Spenser and others as « the best for pastoral ». But in spite of these praises he published no more. Whether even he had anything to do with the new edition of the *Lamentations of Amyntas* which appeared in 1596, we do not know.

The taste for classical metres in English quickly passed away, and Jonson was probably only echoing the general sentiment when in 1618 he told Drummond of Hawthornden that « Abram Francis in his English Hexameters was a fool ¹ ». Probably he had already ceased to be read.

Before passing from the subject of Fraunce's literary work, one must however mention that a number of poetical passages in English hexameters are printed above Fraunce's name under the headings « Delaie » « Feare » « Hell » « Hope » « Life » « Loue » « Man » « Mercie » « Reuenge » « Thoughts » « Women » « Mane » (i. e. « Morning ») « Of trees and Hearbes » in Allot's *English Parnassus* 1600.

Hunter in his *Chorus Vatum* (British Museum *Additional MSS.* 24488) makes the statement (echoed by Mr Sidney Lee in his life of Fraunce in the *Dictionary of National Biography*) : « There are five

¹) *Jonson's Works*, ed. Cunningham, III, p. 472.

songs by him in Sir Philip Sidney's *Astrophel and Stella*, 1591 ». The songs referred to, as Mr Lee tells me, are those called « Canto primo » « Canto secundo » « Canto tertio » « Canto quarto » and « Canto quinto », signed « Content. Megliora spero ». The first « Harke all you Ladies that doo sleepe » is undoubtedly Campion's and is found in his *Booke of Ayres* 1601 and in Mr Bullen's edition of Campion, 1889, p. 21. Mr Bullen writes to me that he has no doubt that the third « My Loue bound me with a kisse » is also Campion's. With regard to the second « What faire pompe haue I spide of glittering ladies » (the only one by the way which is in a classical metre) Mr Bullen says « it is a lovely bit of versification — far beyond the reach of lumbering Abraham Fraunce ». In fact there seems no reason whatever for assigning any of these poems to Fraunce and every reason for assigning the whole group to Campion.

Hunter also says : « there are several things of his in MS. Yeld, yeld, oh yeld. Omnia vincit Amor. Venus en dignissima, a poem inscribed to Sir Philip Sidney. This was in Mr Bright's collection.

« A MS. is in Thorpe's Catalogue 1836, no 1187. This may be Bright's ».

With regard to this, I can only say that I see no mention of Fraunce in Thorpe's Catalogue, no. 1187, nor in the Catalogue of Mr Bright's MSS. at his sale in 1844.

I now return to the efforts made by Lord Pembroke in 1590 and 1591 to secure for Fraunce the office of Queen's Solicitor in the Court of the Marches. It has generally been assumed from things having gone so far that Fraunce received the appointment, and further from the fact that forty years later we find him apparently in the service of Lord Bridgewater, then Lord President of Wales, it has been supposed that he held the appointment at Ludlow uninterruptedly till that date. However it is quite clear that in spite of Lord Pembroke's efforts he was never appointed to the office of Queen's Solicitor at all.

By patent of 19th October 1591 Thomas Medlycote was appointed to the office with the privileges enjoyed before him by « Johannes Amyas generosus aut Ricardus Vaughan » : on 15th Sept. 1606 a patent was made out in favour of Richard Langley who was to have the same privileges as « Thomas Medlicott gen. aut Johēs Amyas aut Ricus Vaughan » — but the patent was cancelled and the name of Hugh Mainwaring substituted for that of Richard

Langley. On 28th May 1609 Hugh Mainwaring resigned the office ¹ and in the same year William Vaughan was appointed to the office with the privileges previously enjoyed by « Hugo Mainwaring armiger, Thomas Medlicott, Johēs Amyas aut Ricūs Vaughan ² ».

We leave Fraunce therefore practising as a barrister in the Court of the Marches in 1591 and for 40 years we hear practically no more about him. Whether he stayed in Ludlow, whether he moved to London or elsewhere, we do not know. The Ludlow registers however, which I have searched, show no trace of his name or that of any one belonging to him. Our whole information is confined to Spenser's line written in 1595 « There is Corydon, though meanly waged », from which one would gather that Fraunce was then holding some small appointment in the Queen's service. We should naturally have concluded that he had died soon after this, but for an interesting fact recorded by Joseph Hunter under Fraunce's name in his above-mentioned *Chorus Vatum*.

In his list of Fraunce's writings, Hunter mentions « An Epithalamium presented to Sir Gervase Cutler of Stainborough in Yorkshire on his marriage with Lady Magdalen Egerton the daughter of John, Earl of Bridgewater, Lord President of the Marches of Wales, in 1633. In a prose epistle to Sir Gervase he tells him that he had paid the same compliment to all the Earl's daughters on their marriages. He calls the Earl his Lord and hence it is probable he obtained the office in connexion with that Court of which Malone speaks, after Oldys. Among Dr Nath^l Johnston's papers at Campsall ».

Hunter argues, we see, from the connexion existing between Fraunce and Lord Bridgewater in 1633 that Fraunce had obtained the office of Queen's Solicitor in 1591, but he thinks that Oldys is our ultimate authority for believing that Fraunce was a candidate for the office. As we have seen, Oldys rested on the authority of Lord Pembroke and Fraunce never obtained the office. Apart from this erroneous inference, Hunter's statement is a very interesting one. He had apparently seen the poem and its accompanying preface to Sir Gervase Cutler at Campsall ³ and one cannot well

¹) *Patent Rolls*, 4 James I, Part 13, sidenote.

²) *Patent Rolls*, 7 James I, Part 11.

³) I applied to the present owner of Campsall Hall, Mr F. Bacon Frank, for permission to see the MS., but I am sorry to say that though Mr Frank kindly spent some weeks in searching for it among Dr Johnston's papers, he was unable to find it and came to the conclusion that it was no longer there.

doubt that it was by Abraham Fraunce and that its contents were as Hunter states.

What then is the bearing of Hunter's statement?

Lady Magdalen Egerton was the seventh daughter of the Earl. If then, as stated, Fraunce had written Epithalamia on the marriages of her six elder sisters, we have a strong presumption that he had been for 5 or 6 years at least in close relation with Lord Bridgewater, that is, from a time some years antecedent to Lord Bridgewater's becoming Lord President of Wales. So far then from being evidence that Fraunce was in 1633 holding office in connexion with the government of Wales, the Campsall paper would seem to be direct evidence to the contrary. We conclude that sometime between 1591 when Fraunce missed his chance of securing the Queen's Solicitorship and say, 1628, he entered in some capacity or other the service of Lord Bridgewater and that he remained in such service till 1633. Where he lived during this time, how long he survived after 1633, where he died, are points unknown to us. All we can say is that our best chance of finding fresh facts about Fraunce's last years is to search documents relating to John Earl of Bridgewater and his various residences. I have looked through the (very voluminous) burial registers of St Giles' Cripplegate from Jan. 1633/4 to 1637 — that being the parish which contained the Earl's London house «in Barbican» — without finding any trace of the name of Fraunce, and Mr Strachan Holme kindly searched the Bridgewater MSS. at Worsley for me, but with the same lack of success. Further investigation must be left to others.

**Comœdia Latina, per Abrahamum Fransum
ad Philippum Sydneium**

Heri Nobilissimo, Domino illius Frisburgo, Illi grati nato optimo
Philippo Saceri, S. P. D.

F.

Alatus erat mensis, super corpore fa dolore.
magnus ambulans corpore auctor erat.

Et cum corpus, ut nunc in corpore qua:

montem tra petuit, corpore febri habet.

Comita prociunt animo remmenda Gatro:

nobile sunt tragis tempora nostra malis.

Si minus extiterit. Comedia Comita, ranga

non mihi, tra tragis est tribuenda malis.

Amplius res fac Frisburg.

Abraham Frisburg.

Heroi nobilissimo, Domino illustrissimo, Mecænati optimo,
Philippo Sidneio, S P D :

Æ.

Mens erat immenso, nuper confecta dolore,
5 magnus anhelantis corporis ardor erat.
Nec sanum corpus nec mens in corpore sana :
 mentem cura premit, corpora febris habet.
Comica proueniunt animo commenta sereno :
 nubila sunt tragicis tempora nostra malis.
10 Si minus extiterit Comœdia Comica, causa
 non mihi, sed tragicis est tribuenda malis.

Amplitudinis vestræ studiosiss :

Abrahamus Fransus.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. The second step is to gather relevant information and data. This can involve research, consultation with experts, or collecting data from various sources.

3. The third step is to analyze the information and data collected. This involves identifying patterns, trends, and relationships that can help in understanding the problem or question. It also involves evaluating the reliability and validity of the information and data.

4. The fourth step is to develop a solution or answer. This involves using the information and data to create a plan or strategy that addresses the problem or question. It also involves testing and refining the solution or answer to ensure it is effective and efficient.

5. The fifth step is to implement the solution or answer. This involves putting the plan or strategy into action and monitoring the results to ensure it is working as intended.

6. The final step is to evaluate the results and make adjustments as needed. This involves comparing the results to the original problem or question and making any necessary changes to the solution or answer.

7. The final step is to communicate the results. This involves sharing the findings and conclusions with the relevant stakeholders and providing recommendations for future action.

VICTORIA.

15

PERSONÆ.

Fidelis, amans.	Barbara virgo, filia Octauiani.
Narcissus, eius seruus.	Octavianus, Barbaræ pater.
Onophrius poeta, Fidelis præceptor.	Sancta, Barbaræ nutrix.
Pegasus, Onophrij puer.	Pamphila, Barbaræ ancilla.
20 Fortunius, amans.	Medusa, Venefica.
Gallulus, Fortunij seruus.	Apparitores duo.
Cornelius, Victoriæ maritus.	Frangipetra, miles.
Victoria, illius vxor.	Pyrgopolinices
Marcellus, eorum seruus.	Terrapontigonus } errone
25 Virginia } ancillæ Victoriæ.	
Attilia }	

30

Quatuor extruendæ sunt
domus, nimirum

{ Fidelis, 1^a.
Fortunij, 2^a.
Cornelij, 3^a.
Octauiani, 4^a.

Quin et sacellum quoddam erigendum est, in quo constituendum est Cardinalis cuiusdam Sepulchrum, ita efformatum, vt claudi aperiri^{que} possit. In Sacello autem Lampas ardens ponenda est.

PROLOGUS.

- 35 Fidelis amat Victoriam, Victoria Fortunium,
Fortunius Barbaram, Fidelem Barbara.
Sic acta res est : hic est agendi modus.
Fidelis amat Victoriam Cornelij coniugem,
Potitur Victoria : petit deinceps Hispaniam,
40 Vt rebus illic ex ordine peractis omnibus,
Commodius amicæ daret operam suæ.

- Illa interim absentis Fidelis obliuiscitur,
Nouis amoribus implicatur, amat Fortunium.
Redit domum Fidelis ad infidelem Victoriam.
45 Iratus Cornelio rem totam indicat.
Quem, cum vxorem veneno voluisset tollere,
Fidelis tamen oratio deiecit de sententia.
Sic amantium iræ amoris est redintegratio,
Sic Fidelis amat Victoriam, Fidelem Victoria,
50 Sic Fortunius amat Barbaram, Fortunium Barbara,
Sic exitu felici clauduntur omnia.

Actus I^{us}, Scæna I^a.

GALLULUS SOLUS.

- Quid de fortuna stultorum domina dicam, nescio;
55 Illud probe noui, seruum me esse parum prudentis heri :
Quique nihil in se habeat virium, neruorum nihil,
Nihil quod possit fœminas ad amorem pellicere.
Quid igitur esse causæ putem, quod hunc depereant perditæ,
Quod vento peruehatur in amoris mari prospero,
60 Ad scōpum sine scopulis, ad portum sine periculo ?
Non illud heri meritis contingit mei,
Non forma, non fama, sed mulierum amentia :
Quæ optimis propositis, sequuntur tamen pessima.
Quod mihi solum restat miseræ solatium,
65 Quum videam insulsas esse in eligendo fœminas,
Quæ meam adolescentiam habent despiciatui.
Sed eccum ipsum : placidis aures complebo vocibus,
Vt illius inscitia meis inseruiat commodis :
Sic serui faciunt, qui astu sibi consulunt.

70

Act: I. Scæ. II.

FORTUNIUS. GALLULUS.

- F. Quid tute tecum Gallule ? G. Id solus semper cogito,
quam *foelix* et fortunatus fuerit Fortunius.
Cumque vultus venustatem video, et formæ gratiam,
75 per mihi sane mirum illud videri solet,
quod tota Venus in vno sic includatur corpore.
- F. Leuiores ista : alia nunc est narrandi locus
et secreta magis, et seria certe maxime.
- G. Tuto tibi licet, here, quæ libet loqui,
80 nosti, vt spero, fidem et taciturnitatem meam.
id olim edoctus sum vt taceam et contineam optime.
- F. Conspexit me nuper, quam nosti, Victoria,
et vultu liberali satis, et ætate integra :
quæ sic in me oculos, et animum coniecit suum,
85 vt amaret misere deinceps, et deperiret perditæ.
Scripsit ergo, et amorem latentem prodidit,
meque vt amantem redamarem, amice monuit.
promisimus, amauimus, amoris fructum cœpimus.
Redijt iam domum Fidelis, hospes nouus, amator vetus,
90 qui et olim illam dilexit vnica, et nunc amat vnice.
Cum videam itaque tam leues foeminarum animos,
vereor ne me deserat, Fidelem rursus diligat,
vel officio deuincta, vel victa desiderio,
vel quia nouis fortasse delectatur nuptijs.
- 95 G. Etsi illud ineptum sit, vt sus Mineruam doceat,
quæ sentio tamen vere, dicam, si placet, libere.
Ne te crucies, here, bono es animo.
nam cum illa tibi sponte se totam tradiderit,
si amens auferat, quod amans attulerat,
100 non tibi, sed illi dolendum erit potius,
cum eo iam careat, quod primum postulauerat.

F. O Gallule, diuturna consuetudo in naturam vertitur :

quæ vero constituta fuerint naturæ legibus,
ea ad nostram non facile fluunt sententiam.

105 Ego illam diuturna consuetudine feci iampridem meam,
nec possum illius discèssu non commouerier.

G. Qui fieri potest, here, vt vel Fidelem timeas,
vel cupias Victoriam, cum asperneris fœminas?
non video quomodo hæc cohæreant.

110 F. Metus, non amor, meum perurit animum,
ne si se fidam Fideli præstiterit,
pereat illa nostra voluptas vnica,
qua ego tum soleo perfundi maxime,
quum videam nostri desiderio fœminas languescere.

115 nam colat illas, qui cupit curas ; non ego.

G. Quid ergo teipsum excrucies, here, nescio:
nam si illam pecunia fecisses tuam,
esset cur doleres si forsam amitteres ;
cum et beneficia perderes, et periret pecunia.
120 cum vero illa sponte in sinum inciderit tuum,
si ex tuis in aliorum manus deueniat,
non est *quod* ægre feras ; eat, viuat, valeat,
quot cœlum stellas, tot habet locus iste puellas.
vbi satietas incipit fieri, commuta locum.

125 si Victoria cupiat Fidelem, tu cape Barbaram.

F. Est hoc aliquid quod dicis, sed non sunt in eo omnia.
age nunc quod est in manibus,
et cytharam illam ex foro deducas domum :
fieri potest, vt hæc nostras leniat molestias.

130

Act. I. Sc. III.

ONOPHRIUS SOLUS.

Poeta cum primum animum ad amandum appuli,
Id mihi negotij credidi solum dari,

- Amicæ vt placerent quas fecissem fabulas.
- 135 Ludum iocumque imprudens putavi Cupidinem,
mitemque et mansuetam illius matrem Venerem :
sed bene dixit, quicumque dixit, auditores optimi,
Omnia vincit amor, et nos cedamus amori.
Ille Jouem, Neptunum, et alia numina
- 140 in belluarum commutauit nomina.
Non est ergo, quod mirentur homines docti et probi,
si ego, persona iam ætate paulo prouector,
quique in poetarum numero nomen profiteor meum,
quique animum repente ad studium applicaui musicum,
- 145 quique iuvenes moribus informo, et erudio literis :
si ego, inquam, Victoriam illustraui radijs amoris mei,
si ego prope remotus iniuria aduersarium,
ab studio, atque ab labore, atque ab arte musica,
exercitationis gratia veniam ad Venerea.
- 150 Nam, nemo adeo ferus est qui non mitescere possit
si modo culturæ patientem accommodet aurem.
Quamuis autem ego propter poetici splendorem ordinis,
et propter speciem istam quæ digna est imperio,
amabilissimus videri debeam meæ Victoriam;
- 155 quæ cum tribus illis deis contendit de victoria
(nam Paris Iliaca tria numina vidit in Ida),
tamen quia, fallere, flere, nere posuit deus in muliere,
vereor ne Fidelis discipulus meus
vel figuris et tropis pulchre instructus meis,
- 160 me tollat per syncopen (tollit enim de medio syncope)
vel dum schemata nescio quæ, inter desiderium meum
et illius amorem, interponat, misero mihi eclypsin faciat.

- sed tamen videtur illa nunc esse Fideli acerbior
quam esset priusquam peteret Hispaniam.
- 165 vnde magna me spes tenet, fore,
vt cum maximæ meritorum meorum copiae
in campo amplissimo explicatæ fuerint,
cumque eo collatis signis dimicare occœperint,
fundam, frangam, euertam, potiar Victoria.
- 170 Et quamuis Fidelis amicus sit, qui has ideas induxerit,
tamen magis est amica Veritas, magis amica Victoria, et
Frustra sapit qui sibi non sapit, et
Qui bonus est φίλος, et, proximus sum egomet mihi.
et vt dicam breuius quam res tanta dici potest,
- 175 Cum fueris præsto, semper tibi proximus esto,
cum fueris alibi, proximus esto tibi.
Sed lupus est in fabula. en, eccum, ecce.
Salutabo eum more Ciceroniano,
et Romulo Remoque vsitatissimo,
- 180 Inclyte Fidelis tibi dico salutem plurimam,
hoc est vt ego interpretor,
Quot pilos habent asinorum cutes,
tot et plures tibi mitto salutes.
Quid sic te ipsum mœrore conficis?

185

Act. I. Scæ. IV.

FIDELIS. ONOPHRIUS.

- F. Foras egressus es hodie, nec ego cognoueram,
vnde ipse cui nihil est in vita potius quam tecum colloqui,
dum te quæro, totum frustra perreptaui oppidum.
- 190 O. Si illud ego præscissem, domo pedem non extulissem hodie,
nihil enim habet nec fortuna mea maius quam vt possim,
nec natura melius quam vt velim

- ingenuis adolescentibus salubre consilium dare.
sed age dic tandem cur ita te maceras ?
- 195 Nam ex quo reuersus es ab oris Hesperijs,
multo mihi *quam* ante videri soles tristior.
- F. Amor, et amantibus innata suspectio,
in istas me miserum coniecere molestias,
et quia tua apud me plurimum valet autoritas,
- 200 tuque ipse vales doctrinae elegantia :
tuum in hac re et consilium peto, et auxilium expeto.
- O. Cupio sane, quod tibi gratum fuerit et iucundum efficere.
Sed illud primo debes animaduertere,
qui non incipit esse melior, desinit esse bonus :
- 205 In virtutis enim curriculo non progredi, est plane regredi.
Cum ergo tu coram praepatore, persona venerabili,
velato capite consistas,
crede mihi in via morum aberrasti plurimum.
- F. Ita pungit ac premit dolor, vt nec mei meminerim nec officij.
- 210 O. Sed tamen et tibi Fidelis, et mihijpsi gratulor,
quod dum opem et operam implorasti meam,
ostendisti non obscuratum esse lumen ingenij tui
(quod sic inter alios illuxit commilitones tuos
vt illustris sol inter minora sidera)
- 215 cum in petendo auxilio rhetorum progrediare methodo,
ab auditoris, hoc est mei persona, captata beneuolentia.
quam dum laudas vt excultam doctrinae elegantia,
non te fallit, Fidelis, opinio de me tua,
nam quantum ego versatus sim in Catone moralizando,
- 220 et Ouidio de medicamine faciei, aliorum sit indicium :
certe etsi tantam ingenij excellentiam imitando consequi
[non potuimus,
voluntate tamen proxime accessimus.
Jam dic aliquid silentio dignum, ut me attentum facias.

- 225 F. Adieci olim animum ad quandam adolescentulam,
dilexi, amaui, captaui sedulo,
atque illud effeci labore et industria,
vt quod captassem primo, postremo caperem.
O quantus accessit voluptatum cumulus !
230 quantas ex animo reieci molestias !
Vt enim idem tum erat vtriusque desiderium,
eadem voluntas, et studia simillima,
æqualis amor, et communes cogitationes,
sic fidem credideram sempiternam fore.
235 Hic fata coegerunt, vt peterem Hispaniam.
Accessi Victoriam (hoc insignitur nomine),
illa meo digressu fleuit quam familiariter.
Quid ego profusas commemorem lachrymas ?
Quid hausta ab imo suspiria pectore ?
240 Quid verba iucundis prolata vocibus ?
facilius est hæc in tacitis cogitationibus relinquere,
quam in oratione tam perturbata ponere.
Cum vero ab illa loco disiungerer,
et vigilans eam cogitavi, et somniaui dormiens,
245 nec vnquam ex nostro effluxit imago pectore.
Redij itaque domum quamprimum potui,
vix quatuor adhuc peractis mensibus,
optato sperans amicæ complexu frui :
illa me contemnit, nec merito id facit meo.
250 nouum sibi comparasse amatorem existimo.
hic est ille vermis qui nostra rodit viscera,
qui cor consumit, nec sinit acquiescere.
Quid tibi videtur Onophri ?

- O. Tuæ subscribo, et tuam sententiam approbo.
255 nouum sibi amatorem comparasse existimo.
Nam cum exclusio vnus sit inclusio alterius,
si prior illius languescat amor,
licebit necessaria illatione concludere,
quod, te despecto, ad alium se contulerit,
260 qui illam possideat, te gradu deiciat tuo.
Quod si me audieris, et dicto parueris meo,
omitte nugas istas, et ineptias amatorias,
et in bonis literis studium collocato tuum,
quæ in omni re, in omni loco, in omni tempore,
265 voluptate perfundent maxima sine satietate :
quæ naui fracta simul cum domino enatare possunt ;
quæ nec eripi nec surripi possunt,
nec incendio nec naufragio amittuntur. Vnde poeta
Adde quod ingenuas didicisse fideliter artes
270 emollit mores, nec sinit esse feros.
Jam vero, forma foeminea est momentanea,
et breuior quam vita animalis ephemerij,
quod qua die oritur, moritur eadem die,
flori nocturno non multum absimilis,
275 qui cum in tenebris pulcher appareat,
flos deflorescit, cum lux aduenit.
hinc Vates ille, de quo loquuntur mille,
Collige Virgo rosas, dum flos nouus, et nouus æstus,
et memor esto æuum sic properare tuum.
280 Et, vt cætera omittam quæ in amore insunt mala,
Vsus promptos facit, foeminæ ludificantur viros.

- rapiunt, spoliant, auferunt, nudum reijciunt,
da mihi atque affer mihi, nec ullus est clamandi modus.
porro sic vires debilitant, sic corpus exhauriunt,
285 sic neruos elidunt Veneris excercitijs,
vt miser in tenues amans soluatur spiritus :
postremo tanquam parum potens pellatur foras.
Ergo. superna cogita, cor sit in æthere,
foelix qui potuit foeminam contemnere.
290 tam cito labuntur eius amabilia,
quam vasa figuli quæ sunt fragilia.
- F. Non possum adduci vt illud existimem,
tantum amorem tantulo extingui tempore.
Nam cum illa incensa fuerit amore mei,
295 ex flamma remanebit aliqua scintillula
in inflammato delitescens pectore :
quam ego si nouis officijs excitauiero,
in flammas poterit rursus erumpere.
- O. Si te amaret, hoc ipsum ostenderet. Nam
300 Intima per mores cognoscimus exteriores.
at nunquam hoc illa demonstrauit ; non amat igitur.
Imo, quod maius est, si non amat plane odit. Nam
Aut amat, aut odit mulier, nihil est tertium.
- F. Loquere quod lubet, nunquam efficies tamen
305 Vt amorem in odium tam subito conuersum putem.
- O. Ego illud satis confirmaui, et dicit regula,
Quod patet expresse, non est probare necesse.
et quoniam benefacta male locata, malefacta arbitror,
poenitet, pudet, piget, vehementer doleo

- 310 sic oleum et operam me perdidisse meam.
præceptor legit, vos vero negligitis.
oportuit te, Fidelis, annum iam audientem Onophrium
abundari præceptis institutisque philosophiæ :
non sic indoctum redire domum, dedecorantem
315 et urbis auctoritatem et magistri.
Sed non male dixit autor valde bonus,
Adultus iuvenis tandem custode remoto,
cœreus in vitium flecti, monitoribus asper.
Non per dormire poteris ad alta venire,
320 sed per studere poteris ad alta sedere. (*exit iratus.*)
F. Inter tot ac tantas amoris molestias,
illam iam plane video longe acerbissimam,
cum præteritas delicias miseri reminiscimur :
quæ si æterno sepeliri possent silentio,
325 vita foret, si non quieta satis, at minus misera.
sed ex summo deturbari fœlicitatis gradu
in crudelis horrendum doloris gurgitem,
nec id tam culpa sua, quam fortunæ malitia,
et prioris vitæ fœlicem recordari statum,
330 cum oculos amicæ conspectu pascere,
et languescentes recrearem spiritus,
tam altum hoc nostro vulnus infligit pectori,
vt mortem cupiam quæ me tantis liberet angustijs.
neque enim potest illud ex animo tempus effluere,
335 in quo, sperato amicæ collo injiciens brachia,
nec ipsis inuidebam beatis animis,
quorum fœlicitas in eo tantum voluptates superavit meas,

quod earum æterna foret, constans et stabilis,
mea vero brevis, fragilis, et caduca gloria.

340

Act. I. Sc. V.

VICTORIA. FIDELIS.

- V. O misera Victoria, quæ te in istam fenestram conijcis,
ex qua solebas sæpe dulcem conspicerere tuum Fortunium,
olim animæ spiritum tuæ, nunc mortem vitæ miseræ.
- 345 F. O amor affectus vere insatiabilis,
qui quo magis premeris eo efferris altius,
quid me sic infelicem amantem conficis?
- V. Quis crederet tam ferreum fuisse Fortunium,
vt minime miserescat languentis Victoriæ,
- 350 quum animam pœne exhalauerim crebris suspirijs,
vel saltem extinxerim profusis lachrymis?
- F. Tam parum poterint verba et voces querulæ?
tam nihil efficient tristes, et acerbæ lachrymæ?
tam nullius momenti erunt exhausta suspiria,
- 355 vt frigus illud nequeant, et gelu dissoluere,
quibus dura illius premuntur pectora?
- V. Recordatio saltem grata nostrorum complexuum
et millies repetita inter discedendum oscula,
voces interruptæ singultu et suspirijs,
- 360 et lachrymæ, quas ex nostris manantes oculis,
collectas excepit labris amanter suis,
excitare debuerunt sepultos amoris igniculos.
- F. Non potest quicquam nimis vehemens esse diuturnum.
atque ideo illam conseruauī cum amittendi metu.
- 365 nimius illius erga me et immoderatus amor

- præsagium quoddam erat futuræ calamitatis.
sed ecce crudelem illam quam ego semper habui in delicijs,
anima, proh dolor, et oculis chariorem meis.
- 370 V. Miseram me. Video illum ocio inimicum meo,
quem ego et morbo, et morte magis fugio.
F. Infœlix Fidelis, qui ad interitum ruis voluntarium,
teque sciensque prudensque in flammam conijcis.
- V. Conabor eum aliqua ratione expellere,
et illius querelam falsa calumnia anteuertere,
375 ne posthac nobis molestus siet. Salue Fidelis.
F. Deus ille, qui fecit te omnium pulcherrimam,
efficiat te pariter omnium foelicissimam,
et vel Venus te reddat amantem magis,
vel mors me faciat afflictum minus.
- 380 V. Aliqua, si dijs placet, subest causa maxima,
cum illam reprehendas quæ nunquam peccauerit,
nisi quod te semper amauit nimium.
fingis fortasse causas, vt nos reijcias,
et vultus ille tuus paulo subtristior
385 nouam ostendit te deperire.
F. O me foelicem, si non tui amore torquerer magis,
quam aliarum. Sed ista nimirum cohærent optime,
vt cum nos ioco diligas, deludas etiam serio.
- V. Vide, vt nos perstringat verborum aculeis.
390 Hoccine meruerunt tam multa amoris officia mei?
F. Multa sunt tui in me amoris merita,
quæ tamen inclusa habuerunt dolorum semina,
tantoque comparata sunt labore et dolore meo,
vt me deuinctum tenere omnino non poterant :

- 395 sed me sponte teneri, et deuinciri placuit.
V. Ego te semper amaui nimium, et nunc etiam amo.
quod si tu faceres, in vtroque foret amor,
ad vtriusque supremum inuiolatus spiritum.
F. Tantasne tui gratia exhausti molestias,
400 vt mea iam in dubium vocetur fides?
exigua est ista pietas tua, et beneuolentia,
si, vt fidem ostendam, oporteat mori.
V. Si me amasses, me inuita, nunquam a me discederes.
nonne illud tibi multo prædixi antea,
405 principium discessus tui, finem vitæ futurum meæ?
F. Dixisti. V. Cur igitur te a nobis disiungeres?
cur me miseram velles amore mori?
F. Discessi, vt cum res illic nostræ constitutæ fuissent semel,
et tibi melius, et tuis inseruirem commodis.
410 quod et tibi cum placuit, non debes reprehendere.
V. Cum tuis non possem votis obsistere,
placere dixi, quamuis placeret minime.
F. Et cur mihi tua sic interdicis consuetudine?
V. Quia illud in me recepi, vt nunquam peccem amplius.
415 F. Si illud promisisti, cur non promissa perficis?
cur non me solum crudelis interficis,
qui in te totus sum transformatus,
sed et tibi etiam ipsi violentas manus inijsis,
quam ego in pectore mecum circumfero?
420 hoc tibi fortassis peccatum videri non potest.
V. Hoc tum demum erit peccatum, cum tu vera dixeris.
sed hi sunt ficti sermonis flosculi

vt flebilis et misera videatur oratio.

Neque tamen ita sum abhorrens ab humanitate,

425 quin tuis te malis liberarem, si in me situm foret.

F. Fac igitur, vt optata diu fruar consuetudine :
sic et dolorem absterges meum et liberabis metu.

V. Fiat sane, cum alio fieri non possit modo.
cum sol itaque tenebris concesserit, iterum reuertere.

430 F. Veniam mea Victoria, et lubens sane veniam. (abit illa.

Quid hoc monstri esse putem ?

cum res obijcitur, cum spes ostenditur,

heu animus mortifero dolore conficitur.

in lætitia et gaudio tremo et perhorresco,

435 ne melle sub isto suffusum venenum lateat.

dij faxint, vt vanus sit qui me perturbat metus.

Act. I. Sc. VI.

PAMPHILA. NARCISSUS.

P. Qui primus ingressus est in amoris vias

440 idem aggressus est labores Herculis, (portam ferit

atque ego cum heræ videam insaniam,

non possum illius malis non ingemiscere.

N. Quem quæris ? P. Fidelem. N. in forum profectus est.

Quid cupis ? P. Volo paucis cum eo colloqui : ibo vt inueniam.

445 N. Neque tamen reperies. nam et domi iam est, nec erit tamen

[domi.

Act. I. Sc. VII.

VIRGINIA. PAMPHILA.

V. Eundum, abeundum, redeundum denique.

450 ait, negat, vult, non vult, nihil certi statuit fœmina,

leuis, et in leuitate tantum constantissima.

- P. Quo tu tam propere Virginia ?
V. Aliqua ad heram adducenda est venefica,
nam illa, si dijs placet, amat Fortunium.
- 455 P. Quid opus est veneficis? V. vt amorem suis inducat prestigijs.
et quo tu sola hoc noctis? numquid ancilla Barbaræ?
- P. Sum sane : et Fidelem oratum venio,
ut ille cum illa sermones conferat.
- V. Amat hera fortassis tua. P. et jta amat,
460 vt præ amore lachrymis oppleat os totum sibi :
ille vero crudelis amantem deludit virginem.
- V. Commune est isthoc in amore malum,
vt amantem fugiant, fugientem ament.
hoc idem facit et mea Victoria,
465 amat illa Fortunium, illam contemnit Fortunius,
contemnit illa Fidelem, illam Fidelis amat.
- P. Ah imperita fœmina, quam tota aberrat via !
Vtrumque amet : sibi chara sit, sibijsi consulat :
amantium domina sit, non seruiat amantibus.
- 470 Cum cani capilli fuerint, qui nunc videntur aurei,
cum oculi in caput condantur altius,
cum vultus ruga senilis contrahat,
tum demum sero sapiens errorem agnoscet suum,
quæ vt vni amatori se totam traderet,
475 quotidianis multorum carebat nuptijs.
- V. Pol sapis, Pamphila. nihil enim est periculosius
quam nauem vnica teneri anchora.
hinc vulgo dici solet, Vnitas non facit numerum.
Et quid ciborum varietate iucundius?
- 480 Non ego, si me amans deserat, dolore maceror,
si hic deficiat, illum et illum habeo.

sic me consolor, sic iuuat viuere.

- P. Beatae, mihi crede, sunt illae foeminae
et in Diuarum numero reponendae,
485 quae tam leni ingenio sunt et tam amanti animo,
vt non sinant homines earum amore perire miseros,
sed argumentis facile succumbunt, et rationibus.
- V. Verum nobiles istae matronae, et generosae dominae,
tam verecundae videri volunt, tam haberi graues,
490 vt pudor impediat quo minus sibi consulant.
at nos, quae omnes illarum sordes satis perspicimus,
tam illas quam nosipsas nouimus esse foeminas,
et Veneris et Lunae virtuti subditas.
- P. O quam placide possent delicijs frui,
495 si citius amores ad exitum perducerent.
sed illae, cum semel amari se senserint,
amittunt fructus dum consecretantur flosculos,
qui biduo aut triduo marcescunt illico.
Amatores gaudent suspensos tenere diu,
500 inter spem metumque vt semper inseruiant.
pulchrum illud dictum putant, et plusquam honorificum,
Hic est qui illius amore languescit virginis,
Ille, qui huius, hic illam amat, hanc iste diligit.
Dum hic, ille, iste, hanc, illam, huius placet,
505 tam longe absunt ab amoris termino,
vt hic, ille, iste et singuli cognoscant singula,
occultique prodantur amoris foedera,
dum miseri amantes domum circumcursitant
dum veniunt hodie, dum cras redeunt.

- 510 *Quod* si breui rem totam vellent absoluere,
 quod nemo videret, nemo reprehenderet.
 nonne satis est vt vnus amans vnum mensem seruiat ?
- V. Octo dies, satis superque : iniqua est quæ quærit amplius
 et ineptus qui largitur.
- 515 ego, cum adolescens quispiam placuerit,
 vno aut altero die rem totam conficio.
- P. Nihil est fide vel pulchrius vel præstantius.
 quid opus est promittere, plorare, iurare denique ?
 satis est, si quis hoc vnum dicat, Amo.
- 520 credendum est enim, mihi crede, Virginia,
 si velimus vt alij nobis adhibeant fidem.
 oportet nos esse mites et mansuetas, comes et catholicas,
 et bene mereri de studiosa iuventute,
 hospites humanitate magna accipere,
- 525 maiori tractare, maxima dimittere.
- V. Sed missa iam ista : tempus nos auocat.
- P. Proxima sis tibijsi Virginia, atque illud memineris
 foemina sine amante est vitis sine ulmo. (exit)
- V. Sed ecce Gallulum meum : miror quid tam lætus siet.
- 530 placet paulisper hic exaudire.

Act. I. Sc. VIII.

GALLULUS. VIRGINIA. ONOPHRIUS.

- G. hæc est illa heri medicina mei,
 hæc illa cythara ; sed quid illi concentus musicus
- 535 prodesse poterit, qui sibijsi non consentiat ?
 quin tu capias, Gallule, hanc cytharam tibi,
 nec illi lyram relinquas qui sic delirat.

doleat ille sibi, fundat etiam, si lubet, lachrymas,
ego interim cum so, la, re, solabor me.

540 sed quænam est ista quæ in obscuro latet ?
mea mehercule est Virginia : loquar quasi non vidissem,
eamque fictis de industria onerabo laudibus.

(cantat)

545 Omnis homo, omni hora
ipsam ora et implora
eius patrocina.
psalle, psalle, nisu toto
cordis, oris, voce, voto,
aue plena gratia.

550 Aue docta, aue Dia,
Aue mitis, aue pia,
aue benedicta,
aue rosa speciosa,
aue nota, sine nota,

555 Virago Virginia.
Vas virtutis, via morum,
flos odoris, odor florum,
me tuere, me tuorum
transfer ad palatia.

560 Agite iam pedes, vestrum officium facite. (saltat cum lyra
Sed illud mihi videtur multo tutius,
vt priusquam saltare incipiam, deponam organon,
organon, inquam ὄργανον, et iucundissimum organon.
nam et fieri potest, ut e manibus excidat organon,
565 et in terram decidens frangatur organon,
et non possum simul sorbere et flare,
hoc est, vt ego interpretor, saltare et cytharizare.

(saltat

- Sic transit gloria mundi.
- 570 ego lætus et hilaris, tristis et turbatus herus.
 dij immortales, homini homo quid præstat,
 domino seruus quid interest?
- V. Iniquum est illi molestias exhibere,
 et tamen tempus me cogit hunc interpellare.
- 575 Salueto Gallule, deliciæ meæ. (*intrat Onophrius, et latens
 auscultat*)
- G. Tune hic eras Virginia? si ego essem deliciæ tuæ,
 sæpius afflictam hanc leuares animam, et voto satisfaceres.
- O. Ipsa est, ipsa inquam ipsissima.
- 580 Sed præstat hic eorum sermones excipere.
 excerpam fortassis aliquid, quod in rem meam siet.
- V. Ah Gallule, et quam a me vel ioco rem efflagitasti,
 quam non sis consecutus? an non me seruam esse intel-
 [ligis,
- 585 vt non liceat tibi semper placere?
 Vide ergo vt hac nocte hora consueta venias,
 sed mutandæ vestes ne quis agnoscat. (*exit*)
- O. Inveni portum, spes et fortuna valete.
- G. Enimuero, haud parui constabit, Virginia,
 590 si tanto potiaris viro.
 quod si de tuo non habeas quæ dones mihi,
 necesse est vt a dominis surripias tuis.
- O. O impudentem Thrasonem, ô gloriosum militem,
 in malam partem accipio, nam vtroque modo dici potest.
- 595 G. Simulaui me amare, vt illivs augerem insaniam.
 expectet licet, sed inanis erit hæc expectatio.
 nam si me cupiat, sumptus liberales oportet faciat.

Victoria si siet amica hos sumptus sufferre vix poterit,
nedum tu poteris ancilla Victoriæ.

- 600 O. Itane carnufex (pro carnifex) ?
G. Adduxi cytharam, conveniam herum. (exit
O. Egressi optata potiuntur Troes arena.
quid potuit magis contingere ex animi sententia ?
ego et huius, et illius percepi strategemata.
605 et quoniam profecturum se negat Gallulus,
ipse mutatis ad illam nocte accedam vestibus ;
quæ mihi, Gallulum me esse putans, portam aperiet,
tum ego, quia amor non fit nisi coitus gratia,
sic illam inflammabo loquentia et eloquentia mea,
610 vt pareat votis meis, quibus ô vos fauete sidera,
vt quod inœpi fortiter, perficiam foeliciter,
et gloriosa Victoria ad extremum potiar.
tum fastus erit iste dies, claudetur ludus literarius,
et tanti quotannis celebrabo memoriam beneficij.

615 Act. I. Sc. IX.

MEDUSA. VIRGINIA. VICTORIA.

- M (*pulsat fores*). Quid cupias teneo. Vir. Sed illud memi-
[neris,
necessum esse vt tu illi auxilium feras.
620 M. Illud ego curauero. Vir. hæc est quæ tibi, hera, potest
[succurrere,
rem illi omnem a principio iampridem narrauimus.
Vict. O mea Medusa, in tua me conijcio brachia,
serua me obsecro.
625 M. Hanc solam profiteor artem amantibus subuenire.
Vict. Atque ego arte tua dignis ornabo te præmijs.

- M. Ausculta igitur, artis tibi nostræ dum pando mysteria,
et eorum vires occultas explico.
multa proponam, assumes quod placuerit.
- 630 hoc est ouum gallinæ nigræ, hæc penna corniculæ,
qui hac penna in hoc ouo literas quasdam scripserit,
hominem ad amorem impellet. quid istuc? placetne tibi?
- Vir. Hera mea et amari vult, et aliquid etiam amplius,
neque enim succus exhauriri potest ex solo amore et
- 635 [simplici.
- M. Hæc est phiala lacte plena, matris et filiaë,
ex quo cum farina misto, panem effcito,
lentis excoctum sensim carbonibus,
in altera parte inscribas, Cupidinem et Venerem,
- 640 in altera, nomen illius quem diligis;
quem illi simulac comedendum tradideris,
tam arcto vinculo colligatus erit, vt dissolui non possit.
- Vir. Quid illud prodest hominem ligarij vinculis?
mallem ego liberum et solutum. Vict. Vah, non intelligis.
- 645 illa non manibus et pedibus deuinctum efficiet,
sed amoris coniunget sempiterno vinculo.
tu vero Medusa profer, siquid habes melius.
- M. Multa sunt, Victoria, quæ ad amandum inducunt homines.
sed quia non possunt accommodate perfici,
- 650 nisi vel in Veneris, vel Mercurij die,
crescente Luna, et constituto tempore,
cum sol occiderit: illis vtendum est, quæ produximus.
- Vict. At aliud excogites quæso: pretium quod placet, feres.
- M. Hæc est imago fabricata ex cera virginea,
655 quam si pungas, et paululum calefacias,

veniet amator, vt tuis fruatur amplexibus.

Vict. Hoc placet vnice. ah sine vt te osculer.

M. Sed in ædibus ista parari videtur tutius,
vt rebus ordine peractis omnibus,
660 euentus optatus consequatur. Vict. Eamus.

Act. II^{us}. Sc. I^a.

ONOPHRIUS *serui vestibus indutus.*

Videtur mihi (quod sine philautia dictum sit et vana gloria)
videtur inquam mihi huiusmodi me indutum vestibus,
665 non solum Virginiae fucum posse facere,
sed etiam in agro amoris fructuosissimo
amatæ mihi semper et semper amandæ Victoriæ,
frugem percipere posse longe copiosissimam.
Dum igitur illius voces melle dulciores audiam,
670 contemnam harmonicos concentus cœlestium orbium,
dum illam arcte amplexari continget mihi,
dum plura vicissim pangere basia,
quam lepida quondam dedit Catullo Lesbia,
maiori multo et ampliori perfundar gaudio,
675 quam Jupiter cœlesti saturatus nectare
quod illi formosa Ganymedes propinat dextera.
sed eheu : video Fidelem : quod si ille me aspiciat
perij profecto funditus. (*fugit latetque in monumento*)

Act^{us} II. Sc. II.

680 FIDELIS. NARCISSUS. ONOPHRIUS.

F. Heus Narcisse, quid te tamdiu detinet? N. pileum et
[pallium].

F. Itane te hic nos præstolari decet?

O. Ego me in isto abscondam monumento,
685 vnde ipse non visus, illud videre potero,
an ad suam Fidelis intret Victoriam.

F. Mirandum nimis est, quid me sic dolor opprimat.

- Eo vt amantem aspiciam Victoriam,
cor tamen subito miserum palpitat metu
690 tanquam iam nobis mors oppetenda foret :
tempusque hoc multo videtur auolasse citius
quam vellem aut sperarem, res in amante miranda maxime.
- N. Nimis te perturbant metus et suspectio.
omitte timorem, teipsum collige,
695 adest hora in qua certum sumetur indicium,
quanti te tua faciat Victoria.
- F. O fata nimis dura : voces illius nimis frigidae
nunquam me sinunt non perhorrescere.
totus tremo horreoque, comitare me obsecro,
700 nam et verbis reficior tuis, et iuuat praesentia.
- N. Iam prope ad illius aedes deuenimus,
ipse discedam. F. Imo hic te aliquo abscondas loco
vt cum ego intrauerim, tum demum abeas.*
me miserum, quid istuc noui est ?
- (legit) « In huiusmodi nuper coniecta sum angustias,
706 » melius vt esset, si nunquam in lucem fuisset aedita.
» Quod promissa perficere non possim, vehementer doleo,
» sed multo magis, quod mihi aspectu carendum est tuo.
» Itaque si me amas, nunquam ista deinceps incedas via :
710 » sic enim perditam inuolues miseriae fluctibus. »
Nuper metus pressit, nunc opprimit desperatio.
sic me fortunae crebra perurunt fulmina,
vt nulla praeter mortem inueniri possit leuatio.
- N. Quid tibi accidit here ? vnde nouus est iste dolor ?
715 F. Lege, et vide quam liberali nos hospitio excipiat Victoria.
iam illud me fortuna meo docuisti malo,
quod inter miseros is demum sit felicissimus,
qui te et tuam contemnit amicitiam.
- N. Non miror, sed obstupesco. F. alium certe amat :
720 nam si ego illi charus essem, nec fugeret nec falleret,
nec me sic nouis semper differret dolis.

*Fidelis vocem
emittit, illa li-
teras dat a fe-
nestra, abit :
legit Fidelis
ad lucem lam-
padis.

- N. Ne dicas, here ; nisi illa te amat, me occidito.
an eam toties peierasse putas, toties finxisse lachrymas?
- 725 F. Imo *cum* lachrymas effundunt, *tum* simulant maxime.
dolus, Narcisse, plenæ sunt mulierum lachrymæ,
cadunt ex oculis arte, nec *vnquam* fallacia carent.
- N. Non miror si metuas, hoc proprium est amantium :
sed vt tam liberali facie fœmina
730 amantem tam duriter deludat suum,
hoc credere, est illi inferre iniuriam.
- F. Quid credam nescio, illud vnum probe teneo,
quod nos capere oporteret, alium intercipere.
itaque vel moriar, vel me vliscar probe.*
- 735 N. Primum illius explorandus est animus.
ad pœnitentiam properat, cito qui vindicat.
- F. Explorabo statim : tu illic maneat, et alicubi lateas.
vide, siquem cernas vel ingredi vel egredi,
fac vt eorum sermones diligenter excipias.
- N. Faciam, ne dubites, idque fideliter.*
- 740 O (e monumento). Dij deæque vos perdant : quam multi ista
[incedunt via ?

*Virginia hic
e foribus illos
aspiciens re-
uertitur.

*intrant Me-
dusa, Victo-
ria, Virginia

Act. II. Sc. III.

MEDUSA. VICTORIA. VIRGINIA. NARCISSUS. *

- Vir. Abierunt iam omnes : nemo videt, nemo adest.
- 745 M. Hæc prima noctis hora constringendis spiritibus
maxime accommodata est. Vict. maturemus igitur.
- N. Quæ, malum, sunt istæ fœminæ, et quid quæritant,
luminibus accensis, vaccas an vitulos ?
- Vir. Cauendum est, hera, ne quis nos aspiciat.
- 750 Vict. Credent nos aliquid moliri sanctum, et relligiosas esse.
- M. Eamus in sacellum, putabunt nos illic preces effundere.
- N. In sacellum ? ecaster istæ sunt veneficæ.
- Vict. In te, Medusa, situm est, vel prodesse vel perdere.
- Vir. At cito perficiendum est, Medusa, tempus præterfluit.
- 755 M. tace, et teipsam, si potes, contine. expecta paululum.

- N. Et quis ille est, quem sic torquebunt improbæ?
an amor huiusmodi facinora suscipit?
- M. Hæc aqua est coniurata, hoc coniuratum oleum,
descripta spirituum nomina figura continet.
760 restat vt amatoris nomen scribatur tui,
vt constringatur et coniuretur. Quodnam illud est?
Vict. Fortunius.
- N. Proh supreme Jupiter, heri est iste rualis mei,
atque ecce, Victoriam agnosco. dij vos perdant pessimæ.
- 765 M. tuum in pectore nomen, illius in fronte scribitur. Viden?
Vict. Recedatis paululum, vt ego aspiciam.
- M. Jam ipsam coniurationem aggrediar. Vir. et bonis auibus.
- M. Ego te coniuro, et adiuro imago cerea,
per fœcundum Veneris ventrem, quæ peperit Cupidinem,
770 vt vires ostendas tuas in pectore Fortunij.
Coniuro te, Fortuni, per partes corporis singulas,
caput, oculos, os, nasum, aures, manus, pedes,
pectus, cor, iecur, pulmonem, viscera,
venas, medullas, et per quicquid in te contines,
775 vt subito inflammeris amore Victoriæ,
vt quemadmodum istis lucernis imago cerea,
sic illius oculis tua tepescant pectora,
vt nulla quiescas vel sede vel tempore
si non obtemperes votis Victoriæ.
- 780 N. Audiui omnia : ô duras heri partes mei.
diligat Fidelis, amet, largiatur, inseruiat,
quid inseruire, amare, largiri proderit?
at, at, flammæ vindices a cœlo iaculetur Jupiter,
vt pereat e terris fœmineum genus.
- 785 Vict. Quidnam causæ putem, quod cum omnia perfeceris, ille
[non veniat?
- M. Restant adhuc multa, ne dubites, veniet Victoria.
- N. O ingrata, procax, petulans Victoria,
nisi istam hero vindictam reseruarem meo,
790 iam te vel ista manu dignis acciperem modis.

- M. Perungo te oleo lucernæ cereæ,
 quod vires ostendat in pectore Fortunij.
 notam tibi Veneris et Cupidinis imprimo,
 vt amorem Fortunij excites. Vict. Jamne perfecta omnia?
- 795 M. Restat adhuc vt isti qui suprascribuntur spiritus,
 tepescant, pungantur et coniurentur denique.
 quæ cum effecta fuerint, absoluentur omnia.
 Coniuro et abiuro vos suprascriptos dæmones,
 Mettabor, Temptator, Vigilator, Cominator, Astarot,
 800 Berlica, Buffon, Amacon, Sucon, Sustaim, Asmodeus.
- N. O si isti te rapiant, et corripiant singuli.
- M. Coniuro vos per tremendam amoris potentiam,
 per Veneris virtutem, per arcum Cupidinis,
 Fortunium inuenite, inuentum sic constringite,
 805 vt pareat votis amantis Victoriæ.
 Restat vt acu illius iam pungam pectora :
 quæ quo altius in cor penetrauerit suum,
 eo maiora infligentur amoris vulnera.
 Quid ergo? acumne injiciam? Vict. Quantum tibi
 810 [videbitur.
- Vir. Totam infligito. M. Morietur, si cor transfigam penitus.
- Vict. Extrahe, quæso, Medusa. Virg. totam injicito.
- M. Veniet certo scio, nisi magnum aliquod impediat malum.
 Lucernas in istoc monumentum injicite,
 815 vt mortuorum ossa tepescant paululum.
- Vict. Et credis tu illum me quæsiturum? Credo : nam

Act. II. Sc. IV.

ONOPHRIUS solus e sepulchro.

Exit et ex-
clamat Ono-
phrius ferens
lucernas, fu-
giunt illi.

- 820 Per varios casus, per tot discrimina rerum
 tendimus in Latium.
 Sic ego transfugi, sic me seruauit Apollo.
 Inter Scyllam nauigauit et Charibdim, vt est in prouerbio.

- formæ enim horrendæ quæ visæ sunt mihi
 mortuorum ossa miris modis circumvolitare,
 825 tantum mihi in sepulchro iacenti incussere metum
 vt dubitarem, an me mille dæmonum centuriæ
 secum in Stygias paludes raperent.
 Quin et illud accidere potuit, vt mortuorum lineæ
 istis lucernis accensa cereis
 830 (quas ego affigam in templo Veneris)
 et monumentum cremarent, et me Onophrium
 tanquam Herculem quendam in Ceta perderent.
 sed gratia musis, quod e sepulchro emersit salus mea.
 Dulcia non meruit, qui non gustauit amara,
 835 et qui non doluit, illi sunt gaudia rara.
 nisi enim in isto latuissem sepulchri ergastulo,
 quomodo percepissem illud, quod hisce vidi oculis,
 Victoriæ ineptissimum amare Fortunium?
 Effugi malum, inueni bonum, excogitavi viam.
 840 Fideli narrabo, illam deperire Fortunium,
 Fortunio, se magicis vexari præstigijs.
 Sic et ille non ferens amoris participem,
 et hic vitæ metuens, reijciet Victoriæ,
 quam ego mihi expulsi adiungam rivalibus.
 845 Itaque cum et Virginia metu perculsa fugerit,
 et nostra perturbata perierint consilia,
 conueniam de hac re Fidelem et Fortunium.

Act: II. Sc: V.

VICTORIA. VIRGINIA.

(redeunt a fuga)

- 850 Vict. Nos tota errauimus via : vide quid magica faciat
 incantatio, suscitât ipsos ex sepulchris mortuos.

Vir. Nunquam me posthac comitem habebitis,
putaui me malo possessam dæmone.

Vict. Illud metus effecit tuus : sed oportuit persistere,
855 nec sic te turpiter in pedes conijcere.
audiui sæpius, non posse nocere spiritus.

Vir. Quid ego facerem, cum ipsa maga fugeret ?

Vict. Vera narras. atque illa, ni fallor, se domum contulit.

Vir. videtur.

860 Vict. Sed tu abito, et quære Fortunium ;
cumque nobis magicæ parum profuerint præstigiæ,
illac, si poteris, Fortunium adducito,
vbi vultum nobis liceat illius cernere.
ad forum propera, illic inuenies,
865 vbi ille cum suis coniunctus sodalibus,
in multam sæpissime noctem perambulat.

(abit Virginia.

sed ecce quem quæro meum Fortunium,
illam non reuocabo, ne nostra perturbet gaudia.

870

Act. II. Sc. VI.

VICTORIA. FORTUNIVS. ATTILIA.

Vict. Hoccine æquum aut humanum est, hoccine amatoris
[officium ?

875 quid ego Fortuni in te commisi, vt sic tractares duriter ?
vt corculum hoc meum, quod tibi dono dedi,
ex tuo crudelis iam deturbares pectore ?

Fo. Tace, tace. noui quæ sit vestra in simulando peritia.
amorem mihi narras ? quæ nunquam soles quiescere
nisi quoties cum Fideli sermones conferas ?

880 Vict. At falleris Fortuni, et me ad aliam rem cupis deducere.
tibi ego fidem do, non Fideli, meam.

Fo. sed ista satis : dic quando ad te redeam.

Vict. Vellem vt non discederes, sed redeas quando lubet.

Fo. Expectes igitur, reuertar breui. Vict. Attilia.

- 885 A. Quis me ? Vict. Quid aliud illi imperem, nisi vt foras se
[conferat
in fictis negocijs obeundis, ne nos aspiciat ?
Ito ad pharmacopolam qui ad ædes Veneris habitat,
Cordiale dic vt tibi conficiat optimum.
890 hîc habe nummos ; quantum satis erit, insumito,
si is non habeat, ad alium te conferas.
A. heu, quam longe abest ! Vict. at eas oportet. A. eo.

Act. II. Sc. VII.

ATTILIA. NARCISSUS.

- 895 A. Aliquid subesse puto, quod me tam multa nocte emittat foras,
ad obeunda negocia minime necessaria.
at certe non sic efficies, hera, vt hæc oculos effugiant meos.
ineptam me credis quæ horum fiam particeps.
verum ego per alios introspiciam locos.
900 dormire me putabis, cum ego ad lectum assidens,
excipiam singula : neque enim possum pati
vt Virginia me quauis ratione superet.
N. Jacuit herus subito exanimatus metu
quum illi Victoriæ narrassem facinora,
905 quidque ego fecerim, quum viderem dæmona
ex isto iampridem emicantem sepulchro.
A. Mittat me foras semper Victoria,
efficiet vt aliquid inueniam denique.
N. Hoc in rem nostram erit : ecce seruam Victoriæ,
910 ex qua licebit, quæ restant colligere.
age Narcisse, amare te simula, dic verba placentia.
salue venusta adolescentula. A. et tu quoque.
N. Deus et te, et qui te amat seruet incolumem.
A. Seruet sane. N. Sed dic mea tu, an comitem cupis ?
915 A. Non opus est : ibo egomet sola : comitem pudicitiam duxero.
N. Siquid ego potero, vtere me vt tuo.

- A. Est *quod* agam gratias. N. Sed vin vt dicam tibi ?
A. vt libitum erit. N. Pulchriorem mehercule *nunquam* vidi
[fæminam.]
- 920 A. Et quid ita quæso ? N. Vehementer mihi places.
A. O grauem fortunam, *quod* tu mihi non placeas.
N. Placerem fortassis, si scires qui vir siem.
A. Age, age, abi, quo dignus es.
N. At in eo saltem *gratum* mihi facias, vt nomen tuum indices.
- 925 A. Apage sis, non tuum est, quid ego sim, quærere.
N. Putasti me nomen ignorare tuum ?
ah ne credas, *inquam*, noui te optime.
A. Honestam, vti spero, et probatis moribus.
N. Certe mea Attilia, honestam nimis, humanam satis,
- 930 nec me contemnas amantem tui.
Herus cum hera, quidni cum seruua seruulus ?
Jungamus planetas quadraturis geometricis,
nam fauent astra. A. pulchre philosopharis :
sed quid puellæ cum philosophis ?
- 935 tibi cum libris res est, cum lanis mihi.
astuti sunt scholares, et versuti nimis,
ego simplicem hominem et apertum volo.
quinetiam exhausti estis labore et vigilijs,
macie confecti, sine succo, sine sanguine.
- 940 N. Quid puellæ cum philosopho ? vt discas nimirum
[philosophari :
ego vero tam sum simplex vt facile possis fallere,
agas quod lubet, dum neges modo mihi.
Alijs autem rebus ita solers esse soleo,
945 vt vel Alchimisticam iampridem artem didicerim,
per quam imber in gremium tuum aureus influat.
neque vero libris tantopere deditus vnquam fui,
vt non labris libentius semper adhærescerem.
proin tu dic vno verbo si me ames.

- 950 A. Si tibi tuto liceret credere
huic vni forsā potui succumbere culpæ.
N. culpæ? ah ne dicas Dido : sed quidni credas?
Ego nunquam sententiam mutare soleo, nisi alia vicerit
[melior.
- 955 Stoicus non sum, vt in eadem sententia permanendum
[semper putem.
neque tu Stoicum, ni fallor, maritum cupies,
imperitum, insensatum, agrestem, rusticum,
qui nec amore moueatur, nec misericordia.
- 960 A. Antiquum obtines : at Stoicam ego constantiam volo,
non ἀπαθειαν Stoicorum, quoniam docuisti nos philosophari.
N. Tua erit optio, Attilia, vtrum indiuiduum vagum esse velis,
an indiuiduum ex hypothesi.
ego vel species ero infima te complexa,
965 vel saltem subalterna, alternis vicibus
nunc a te comprehensus, nunc te complectens suauiter.
vel si altius ascendere placeat, summum eris genus
dummodo ego sim transcendens. Quamuis enim tecum,
[Attilia,
- 970 in eodem prædicamento libenter considerem,
tamen ego vel meipsum ex prædicamento substantiæ
transubstantiabo, dummodo tuis accidentibus fruar,
quæ omnem superant substantialem essentiam.
- A. Abi, atque abstine manum. N. Eia mea Juno, non decet
975 te tam tristem esse tuo Ioui. procreare liberos lepidissimum
si mihi non credis, duobus testibus res agetur. [est.
- A. Itane tandem? contineas manum, improbe.
perficiunda mihi sunt heræ negocia meæ.
- N. I sane bella belle : et nisi molestum sit scilicet
980 Narcissus in mentem veniat, seruus videlicet — tuus.
- A. O insensatum : qui ne vnum ausus est pangere suauium.

Act. II. Sc. VIII.

FORTUNIUS SOLUS.

Si omnes qui ingressi sunt in amoris vias
 985 tam se continere possent, quam ego me contineo,
 quam iucunda foret vita, quam dulcis amantium !
 quam cupide viros ambirent foeminae !
 quam placide viri fruerentur foeminis !
 sed est quoddam ineptum genus amantium,
 990 qui nisi nunquam ab amicæ discedant latere,
 actum esse putant, perijsse se funditus.
 at ego, dum me simulo in amore languescere,
 vltro accersit, et quærit Victoria.
 Ibo igitur, vt aliquid voluptatis percipiam,
 995 discedam deinceps paulo seuerior.

Act. II. Sc. IX.

FIDELIS. ONOPHRIUS.

F. Miranda sunt quæ narras, et omnem superant fidem,
 sed mihi (quæ me mala premunt) non possunt videri noua.
 1000 quod si illa veneficijs vtatur, vt potiatur Fortunio,
 non adhuc peracta res est, ex animi sententia,
 vt mihi etiam sperare liceat.
 O. Pulchre loqutus es. sed retorquere poteras hoc pacto melius.
 Magicas eius gratia artes excercet, ergo illum desiderat,
 1005 illum desiderat, ergo me non amat.
 Quod si non amat, quid fugientem sequeris ?
 Liber esto : nec sic te deijcias (intrat a fuga Medusa
 vt nihil inter te et quadrupedem interesse putes.
 F. Sed estne hæc illa, quam mihi narrasti venefica ?
 1010 O. Ipsa est, opinor : et tamen illam visiuæ potentia
 non possum adhuc intueri : ipsa est scilicet :
 visne vt pugnum illi iniiciam illico ?

F. Imo sinas in malam abire crucem.

1015 Sed videsne *illam*, quæ accedit, *Virginiam* ?
 placet itaque hîc nos paululum delitescere,
 fieri potest, vt aliquid audiamus noui.

Act. II. Sc. X.

VIRGINIA. MEDUSA. FIDELIS. ONOPHRIUS.

V. Non potui *Fortunium* adhuc reperire
 1020 et tamen seruum illius conveni *Gallulum*.
 sed ecce *Medusam* : ad heram hanc deducam meam.
 M. Et vitam dulcedo in sæcula sæculorum.
 V. Quid ? te adhuc recens perturbat metus ?
 M. *Lachrymarum* valle regina rogo. V. Ne metuas, inquam.
 1025 M. Nunc et semper Amen. V. Quid fit, *Medusa* ; quid
 [pertimescis ?
 M. O te simplicem, an metu me turbatam putas ?
 V. Cur ergo fugeres ? F. vera sunt hercle quæ narrauit
 [Onophris.
 1030 M. Ego me in pedes conieci, quia vos viderem fugere.
 Verebar enim ne apparitores conspiceretis,
 itaque et meæ saluti volui consulere. V. pulchra oratio.
 sed quid illud erat, quod e sepulchro prodijt ?
 M. Erat nimirum iste *Fortunij* malus spiritus,
 1035 qui illuc aduolauit, vt heræ perciperet sententiam tuæ,
 habemus enim omnes et bonum et malum spiritum.
 O. At genios non spiritus dixisse oportuit, insulsa tu.
 V. Noui illud, sed cur hoc nobis non prædixisti antea ?
 M. Non erat tunc narrandi locus.
 1040 V. Jam ergo ad dominam, quæso, reuertere.
 M. Imo ad aliam eundum est magis inferam. Vale.
 O. O *fœminam sceleratam*. proh supreme *Jupiter*,
 cur non tonas, cur non iacularis fulmina ?
 proh dolor, hanc vides, et pateris ?

1045

Act. II. Sc. XI.

VICTORIA. FORTUNIUS. VIRGINIA. FIDELIS. ONOPHRIUS.

Vict. Estne hîc aliquis in plateis? Vir. Nemo hera.

Vict. Age, hinc te cito in ædes conferas.

F. Sed ecce pro foribus est Victoria. ô scelus. O. st.

1050 Vict. Neminem hîc video, animule mi, eas fœliciter.
 atque vtinam tantus tibi contingat voluptatum cumulus,
 quanta mihi ex discessu tuo doloris acerbitas.

Fo. Vale. Vict. sine vt te osculer. Fo. sine vt discedam.

Fi. Quid tibi iam videtur Onophri? O. certum consequutus es
 1055 [indicium
 candoris mei, qui eius fallacias tibi patefecerim.
 meministi, ni fallor, cum tibi explicarem Plauti
 [Comœdias,

1060 quomodo te istuc in libri margine notare iusserim,
 Plus est oculatus testis vnus quam auriti decem.
 vidisti oculis hoc ipse tuis, non percepisti auribus.

Vict. Perij : egredientem iste vidit ex ædibus Fortunium.

Fi. Ingrata illius ferro transfigam pectora.

O. At ne facias Fidelis, ne te tanto polluas fœmicidio,
 1065 quin par pari referas, quod eam mordeat.
 illa te non amat, nec ergo tu illam diligas.
 poteris, si placet, expostulare hanc iniuriam.
 ego interim domi te expectabo, dum redeas.

Act. II. Sc. XII.

1070

FIDELIS. VICTORIA.

V. Quid tu tam tristis Fidelis, quid sic vultus mœrorem
 [indicat?
 num aliquid accidit in amore mali? F. Diuinasti ilico.

V. Quid illud est igitur? F. Quid tu hoc noctis in plateis?

1075 V. Te sola solum expectaui, mens enim mihi aduentum
 [præsagiuit tuum.

- F. Illud vnum doleo, pœnas me non posse satis reperire
[graues
quibus tua vindicentur crudelissima facinora.
1080 fidem, quam dedisti, te *nunquam* peccaturam amplius,
tuo more seruasti ex consuetudine,
nunc his, nunc illis fruens amantium complexibus.
Illud tibi persuadeas licet, me *nunquam* posse desistere
priusquam te viderim infestum exhalasse spiritum.
1085 Ostendam marito tuo polluti sordes thori.
ipse faciam vt videat, ipse nefandi vltor flagitij
vna cum illo tua disrumpam pectora.
nec vnquam iustus irarum ardor placabitur,
priusquam te tam notam effecerim propter flagitia,
1090 quam fueras quondam propter virtutes nobilis :
vt cum polluta e corpore anima euolauerit,
viuat tamen et loquatur dedecoris memoria.
Vict. Iam tandem video, cum tu tantopere sæuias
aliquid tibi de meis insusurratum moribus.
1095 sed moderare te quæso, nihil præter auditum habes.
non hoc meruit amor in te meus et beneuolentia.
Fi. Nec ego ita de te meritus sum, vt foras excluderer
præ Fortunio, cuius tu nunc insanis desiderio.
Ego vero illi magicas tuas exponam præstigias
1100 quas hisce oculis vidi, faciamque vt intelligat
nec amorem, nec fidem in tuo consistere pectore.
efficiam denique vt illum diris deuoueras diem
quo eum primo cognouisti.
V. Quid nunc faciam infœlix ? quo me vertam misera ?

1105 Act. II. Sc. XIII.

VICTORIA. VIRGINIA.

Vict. Virginia, adesdum : nunc opus est exprompto ingenio.

- Vir. Quid vis? Vict. Fidelis vidit e domo egredientem For-
[tunium,
- 1110 Vidit me *cum* illo colloquentem pro foribus,
Veneficia nouit nostra, quæ omnia marito narrabit meo.
- Vir. Et quid nunc facies hera? Vict. nescio.
faciundum est tamen aliquid. Vir. et cito faciundum.
- Vict. In varias animus partes distrahitur,
- 1115 illud tamen quod placet maxime, non audeo perficere.
- Vir. Et quid hoc tandem est? Vict. Fidelis vt intreat,
qui quamuis animo iam a me sit abalienato,
non placet tamen interficere.
Et tamen, si mihi mea vita, si salus chara fuerit,
- 1120 huiusmodi quædam certe ineunda est ratio.
- Vir. Ita se res habet, hera, ne differas, tollas e medio.
satiùs est tibi prospicere, *quam* illi consulere.
- Vict. Quid si fugiam? Vir. Quid tibi proderit fuga?
nam *neque* fuga periculum poteris effugere,
- 1125 et omni te deridendam propinabis populo.
occidito *inquam*, hoc enim erit e malis minimum.
- Vict. Ain tandem? Vir. Aio, et quantum possum tibi persuadeo.
- Vict. Et cuius tandem ista committes fidei?
nosti huiusmodi res silentio *nunquam* obrui.
- 1130 incerta sum quid faciam. Vir. fuit miles nescio quis
Frangipetra, qui domino quondam nostro inseruijt.
nonne tui quondam amore flagrauit? Vict. Quid si?
- Vir. Quis igitur ad hanc rem quam paras, magis idoneus?
Jube, ora, obsecra vt hanc suscipiat prouinciam.
- 1135 et suauium illi impertire poteris, et siquid placet, amplius.
quid enim refert? quodcunque sit, cœlabitur.
- Vict. Ito igitur ad angiportum hanc, et pulta fores.
si domi iam fuerit Frangipetra,
dic me libenter illum conuenire cupere.

1140

Act. II. Sc. XIV.

PAMPHILA. ONOPHRIUS.

(pultat fores

P. Quam defessa sum ambulando, dum hac et illac circum-
[cursito !

Quam miseri sunt qui amoris se dediderunt !

1145 O. Quæ est ista tam immanis bellua, quæ sic foribus facit
[iniuriam ?

Jam mihi cor penitus turgescit tristibus iris.

Quis est quæ nostras tam rustice pultat fores ?

P. Fidelem quæro, serua sum Ottauiani.

1150 O. Proterua, rudis, indocta fœmina,
Quis te isto docuit more loqui ?
Nam illud, Ottauiani, per, c, et, t, pronunciandum est,
[Ottauiani,

deriuatur enim de numerali numero, octo

1155 quod Græci scribunt per ζ et τ.

P. Expedi quæso citius, dic me esse Pamphilam.

O. Hoc nomen, Pamphila, a Terentio introductum est in Andria.
est autem nomen Simonis filiæ

et quasi totam amicam aut placidam significat,

1160 a παν quod omne, et φιλος quod amorem denotat.
sic omnium amores tibi nomen pollicetur tuum.

P. Age, ne me moreris, diabole omnium pessime.

O. Lingua præcurrit mentem. Nam Diabolus
calumniatorem et falso accusantem significat.

1165 ego te non accuso, sed nomen tuum explico.

P. siue sis deus, siue dæmon, siue diabolus,
fac vt Fidelem iam tandem conveniam.

O. At distinguenda videtur hæc vox dæmon.
significat enim scientem : sic me compellas honorifice.

1170 inuenitur ευδαιμων et κακοδαιμων, hoc est dæmon bonus et
[malus,

vt dolus bonus et malus, venenum bonum et malum.

Quid tibi videntur ista ? P. Ego non intelligo.

O. Si non intelligis, tum viuens es quasi mortua,

- 1175 Nam sine doctrina, vita est quasi mortis imago.
Sed iam eo, vt tibi Fidelem adducam.
P. Eas in malam crucem, nugatorum pessime.

Act. II. Sc. XV.

PAMPHILA. FIDELIS.

- 1180 P. Faxit deus, vt tandem appareat mitior et clementior :
vt aliqua ex parte doloris acerbitas
heræ minuatur meæ. F. Quid cupis ?
P. Orat te multum tua, Fidelis, Barbara
vt nisi molestum sit, cito ad eam venias.
1185 F. Tantis mihi crede, Pamphila, negotijs obruor
vt respirare vix possim, sed veniam tamen
et veniam etiam lubens. expectet ergo pro foribus.
neque enim placet vel voce, vel gestu signa dare,
ne quid vicini putent subesse mali.
1190 P. Gratias tibi ago illius causa maximas.

Act. II. Sc. XVI.

FRANGIPETRA. VIRGINIA.

- F. Nec nosti quid illa me velit ? V. Non noui mehercule.
F. Insignite mihi illa facit iniuriam,
1195 cum tot officijs illius amorem non possim consequi.
V. Ah per deos ne sic dicas, Frangipetra. F. Quid ita ?
Nonne tibi videor gloriosus et fortis ? V. Fortissimus,
sed hera mea sancta est, et pia, et fidelis,
quæ millies potius mallet mori,
1200 quam fidem marito datam fallere.
F. Ego vel Junonem, vel Martem, vel Jouem,
e cælo deturbarem illius gratia,
cum vir suus apic aculeum sine clamore ferre non possit.
V. Illa æterno amoris coniuncta est vinculo

- 1205 cum viro suo : itaque ne sic te crucies.
 F. Ego iniurias non patior : magnus enim sum et plane ter-
 [ribilis,
 coelumque et terram meis perterrefacio viribus.
 V. Ita mehercule mihi videris. accedas ad eam obsecro.

1210 *Actus III^{us}. Scena I^a.*

ATTILIA. NARCISSUS.

- A. Pharmacopolam inveni, et mecum adduxi Schordiale.
 diu morata sum, quia Narcissum me quæsiturum credidi.
 sed minime quæsiuit ineptus ille.
 1215 itaque posthac incitabo hominem
 N. Ego heri iampridem confeci negocia,
 tam celeri vero cursu tempus præterfluxerat,
 vt Attiliam reperire non potuerim. abeat amor in malam
 rem.
 1220 A. Sed eccum ipsum. N. Domina, Attilia, salueto plurimum.
 A. Gratias tibi ago quod me dominam voces.
 N. Ornaui te secundum virtutes tuas.
 A. Imo secundum beneuolentiam tuam. Sed quid his opus est ?
 quasi non norimus nos inter nos.
 1225 Quid illud est, quod de amore loqueris ?
 N. Sic mecum ipse cogitauit, Attilia.
 si verum sit, quod vulgo dici solet,
 hominem non esse qui nunquam amator fuerit,
 amare incipiam, vt sic fiam homo.
 1230 A. Tune tam grandis et ætate prouectus es,
 nec adhuc sensisti vires Cupidinis ?
 N. Vera tibi tandem memorabo, Attilia,
 amare quondam volui, nec noui artem amandi,
 accessi ad amicum, qui mihi narrauit amoris methodum.

- 1235 Debes, inquit, primo, amicam putare longe pulcherrimam,
hoc facile factu fuit, facturum me spondeo.
tum placere, inseruire, venerari conuenit,
nec quicquam suscipere quod illi molestum siet.
Dura hæc mihi videbatur oratio,
- 1240 et iniqua nimis : si illi seruirem, herum relinquerem.
quum illa mercedem non persoluat, fame moriendum erit.
Nam quod quidam dicunt, se vultu et oculis amicæ pasci,
inepta est oratio : si nullo alio vterentur cibo,
octo diebus ad nihilum redirent regna Cupidinis.
- 1245 si biduo rem possem ad exitum perducere,
ferrem fortassis : sed cum post decem annorum spacium
lusus in luctum mutetur, in lachrymas lætitia,
amor in acerbitates, eat quo velit amor.
- A. Ah imperite, ista tum demum contingunt incommoda
- 1250 quum illi qui amant, non sunt eiusdem ordinis.
at pares cum paribus facilius congregantur.
si qua voles apte nubere, nube pari.
- N. Si vera sunt quæ narras, Attilia, tunc ego amo.
- A. Vel te contineas, vel tibi oculos effodiam improbe.
- 1255 non sum quam credis, aliam, si placet, quærito.
- N. Si illud sit amoris principium, oculos effodere,
expectet, qui velit, amoris exitum.
At ne mihi quæso succenseas, Attilia,
nihil aliud volui, nisi te amore et honore prosequi.
- 1260 A. At nihil efficies, inquam, ne mihi molestus sis.
non ego me huiusmodi implicabo molestijs
quibus nostri quædam ordinis nuper se implicuit.
quæ seruum quendam deperiens tui simillimum,

- hoc illi dedit in mandatis, vt mendici vestibus
 1265 indutus, ad portam accedens peteret eleemosynam,
 sic facilis foret ad illam introitus.
 Eo tandem res redijt, talis erat eleemosyna,
 ut illa grauida iam facta reijceretur.
- N. Per medium caput tricipitis Cerberi, nunquam te reijciam.
 1270 facias periculum Attilia : si reiecero, tum doleas vt lubet.
- A. Pulchre sane dictum : nihilne tibi videtur
 virginem sic comprimere vt fiat grauida ?
- N. Imo cum ingrauescit, satis esse puto.
 sed quoniam nostra in dubium vocatur fides,
 1275 vellem vt probare sineres.
- A, Probare non placet, quem nunquam approbare licet.
 tu vero, si sapias, illud etiam atque etiam vide
 ne ad nostram accedas ianuam, petiturus eleemosynam (abit
- N. Videte, quæso, astutias fœminæ.
 1280 sub honestatis velo dum prohibere se simulat,
 iubet vt suam experiar eleemosynam.
 eo solum negat, vt vi coacta fecisse videatur.
 sed quid hîc moror ? Quid non mendici vestes mutuor ?
 panem acquiram, si caro non accesserit.

1285 Act : III. Sc : II.

BARBARA. SANCTA.

- B. Quam minime deceat, facile perspicio misera,
 quantumque ex hoc semper consequatur incommodi,
 cum in plateis liberæ pererrent virgines.
- 1290 sed ego et tuis inducta sum consilijs
 et Fidelis amore incitata, vt huc accederem.
 dij faciant, vt tua nos tandem consilia adiuuent,

nec nouas, vt solent, conficiant solitudines.

1295 S. Ego hoc tibi, Barbara, pro amore debeo,
conari manibus pedibusque noctes et dies,
capitis periculum adire, dum prosim tibi,
tuum est, siquid præter spem euenerit, mihi ignoscere.
non mea hæc culpa, sed fortunæ fuit.

B. Imo et tua, quæ me huc tuis compulisti consilijs.

1300 S. Nunquam ego te ad cuiusquam amorem impuli.
sed cum sic fata ferrent, vt amare inciperes,
pietas me mouit, vt tibi succurrerem.

B. Non cohortata quidem es, sed impulisti tamen.
nam dum tu noctes amatorijs consumeres fabulis,
1305 amoris tela nostro hæserunt pectore.
Quot mihi narrasti casus amantium !
quot voluptates, quot iocos et gaudia !
quæ tenerum mihi tam facile vulnerarunt animum,
vt amor hic a teneris exortus vnguiculis
1310 simul cum ætate crescens vires assumeret.
hinc factum est, vt cum semel Fidelem aspicerem,
tam alte illius forma in cor penetrauerit meum,
vt nulla possit amoris igniculos tempestas extinguere.
sed ô me miseram, hora iam præterfluxit ilico,
1315 nec ille tamen venit : ego me in ædes conferam,
ne quid quod nolim accadat.

Sa. Ego eum hîc præstolabor : dicam, cum aduenerit.

Act : III. Sc : III.

FIDELIS. SANCTA. BARBARA.

1320 F. Accersit Barbara : quid faciam ? huc pietas impellit, illuc
[amor incitat.

- Iniquum est amantem reijcere Barbaram,
Turpe dilectam relinquere Victoriam.
Quæ etsi me suis decepit astutijs,
1325 nunquam tamen Fidelis datam fallit fidem.
Fidelis nomen est, Fidelis omen erit.
- S. Filiola mea, nisi me multum fallit opinio,
aut parum prospiciunt oculi, hic est ille Fidelis tuus.
ipsus est, exi foras. B. ô vtinam.
- 1330 F. En illam video cum nutrice in plateis : accedam propius.
Quid est quod toties accersis nos Barbara ?
quid quæris ? cur non respondes mihi ?
- S. sine eam quæso, vt ad se redeat,
timor vocem impedit.
- 1335 B. Quantus me cruciet, Fidelis, dolor,
si tam tibi aliquando cognitum foret,
quam mihi meo exploratum est malo,
non opus esset animi sententiam euoluere.
sed quanquam inclusis diu flammis flagrarent pectora,
1340 nunquam tamen ausa sum medico vulnus ostendere.
feci, quantum potui, vt flammæ comprimerem,
sed frustra feci, cum magis erumperent.
malui igitur primo me precibus contendere,
quam dolore confectam, et desperantem mori.
- 1345 nec ideo me putes castam aut pudicam minus,
nihil enim aliud peto, nisi vt me ames,
et meum amorem non asperneris crudeliter.
quod si non impetro, hodie postremam me vides.
tantis enim inuoluor dolorum fluctibus
1350 vt vel Titio inuideam, vel Tantalos, vel Ixioni.

- F. Amo te multum amantem mei, sed honeste amo.
Quod si sola sine socio non poteris persistere,
fac vt pater tibi tuus aliquem inueniat virum,
et tui amantem, et te dignum, et tuis parentibus.
- 1355 nec te sinas quasi vento quodam, sic animi impetu
in turbulentum illud amoris mare projici.
sed pelle potius istas ex animo ineptias.
- B. Quî ego ista possim ex animo depellere,
cum tua in meo insculpta sit imago pectore ?
- 1360 ah Fidelis, melle hæc tua dulcior oratio
a communi quodam profecta est humanitatis officio,
potiusquam ab aliquo priuati amoris impetu.
- F. Quod fieri necesse est, id factum esse ne ægre feras,
et tandem conquiescas. B. Quomodo conquiescet perdita
- 1365 quæ nihil habet in quo quiescat ?
- F. Malum, si æquo animo feras, fit bonum.
- B. Infirma spes est ista, quæ tali præsidio indiget.
- F. Equidem non possum non commoueri, Barbara,
cum videam dolorem tuum, neque vererer hercule
- 1370 dum tibi prodessem, vel sanguinem profundere.
- B. At mihi vt prosis, nihil opus est profuso sanguine,
facilis est remedij via, et expedita satis.
Ames me, memineris mei, videam te vnoquoque die,
et dulces tecum sæpissime sermones conferam.
- 1375 F. Si hoc solum petis, habebis quod desideras.
Veniam, ne dubites, viue, et vale.
- B. Vale Fidelis, et quæ te amat,
fac, vt amantem te sui diligat.

Act. III. Sc. IV.

1380

NARCISSUS *mendici vestibus indutus.*

Quis me nunc agnoscat, et Narcissum fuisse existimet?
 Nescio quo pacto, dum heri arculas excutio mei,
 hanc tandem inueni vestem, quæ quia vultum occulit,
 idonea mihi visa est, et accommodata maxime.

1385

Mirum est profecto quantum mihi ipsi mutatus placeam,
 et vereor mehercule, ne sic mendici vestes diligam,
 vt herum relinquam, aliena lustrem limina.
 pulchrum mihi videri solet, aliena viuere quadra,
 nullum laborem perferre, nullos sumptus facere.

1390

Quin tanta est (si ita loqui fas est) mendici dignitas,
 vt vbicunque pedem ille suum posuerit,
 præsto sit seruus, qui sibi donum offerat.
 sed quid hic persto diutius? hanc portam primo pultare
 [incipiam. (*Fortunij ædes*)]

1395

Act III. Sc V.

NARCISSUS. GALLULUS. PAMPHILA.

N. Subleuate miserum, date panem pauperi.

Qui oculis vidit, is corde credit miserias mendicorum.

G. Abscede hinc a foribus, Venefice.

1400

N. At, vt discedam, des aliquid oportet.

G. Abi sis, si sapis, nisi frigida perfundi mauelis.

N. O cælum, ô terras, ô tempora, ô mores.

pauper vbique iacet. pauper eris semper, si pauper es
 [Æmiliane.]

1405

sed turpe est quærendi labore defatigari,
 cum id quod quæritur sit pulcherimum.

Itaque secundam deinceps portam aggrediar. (*Octauiani ædes*
 [Ferte opem misero])

qui nec fundum nec focum, nec arcam, nec artem habet.

1410

Non est domi. Ibo iam ad portam Victoriæ,
 vt meam, si possim, inueniam Attiliam.

Act. III. Sc. VI.

FRANGIPETRA. NARCISSUS. ATILIA.

- F. Quid hic tibi negotij est mendicorum impudentissime ?
1415 nisi te moueris ocyus, juro per horrendam aciem
sanguinei istius gladij, et mucronis Martij,
quod te manu correptum ista, vel in Alpes conijciam.
- N. O gloriose gladiæ. hoc non ita multum est.
Vlterius, quæso, proijce. F. Quid tecum murmuras bestia ?
1420 N. Rogo vt tibi placeat pauperis miserescere.
F. Pergin scelestæ loqui ? arma cape. ego vel tecum moriar.
N. Mentiris tamen. F. Quis est qui vires experietur meas ?
ego nec terram timeo, nec cælum perhorresco.
N. Insanus est aut ebrius, nihil cum hoc agendum est.
1425 hic delitescam dum ille abeat.
- F. Faciam quod me nuper voluit Victoria.
Illa enim cum me videret mille vrbium euersorem,
qui pugno isto muros disijcerem,
atque ipsa saxorum pondera in puluerem redigerem,
1430 rogauit, vt Fidelem e medio tollerem.
promisi, perficiam, tollam e medio.
- N. Percommode mehercule. o sceleratam fœminam,
jam et te vlisci tempus est,
et istum nebulonem in crucem agere.
- 1435 F. Gratias ago Marti, quod crudelitatem
profuso iam sanguine satiabo meam,
et Veneri multo magis, pueroque Veneris,
quod meæ sic possim placere Victoriæ.
- N. Maxime vero funi, compedibus, carceri,
1440 quod te tam cito ex istis eripient angustijs.

F. Et tamen si alio fieri hoc possit modo,
 illius vitæ parcam. Nam consilio *quam* armis prius
 omnia experiri sapientem decet.

N. Istoc est sapere, Nebulonum maxime.

1445 Jam restat, vt Attiliam conueniam.
 Ego sum ille qui non vult fugere,
 da mihi panem pro charitate. A. tacitus ingredere.
 N. Claudite iam riuos pueri.

Act: III. Sc: VII.

1450 ONOPHRIUS. PEGASUS.

O. Ecquis hic ambulat Pegase? P. Nemo hominum here.

O. Qui bene vult fari, bene debet præmeditari.
 huc igitur ego meditatum concessi Pegase,
 vt aliquid expromam dignum Victoria.

1455 P. Hoc te decet, here, quid dicas, antequam dicas, præuidere.
 Age igitur, ego hic, tu illic consistito.
 ego ero Victoria, tu me ambies.

O. Placet hercle consilium. sed quo nunc vtar salutandi
 [genere?

1460 Disertissima Romuli nepotum,
 quot sunt, quotque fuere, quotque post alijs erunt in annis,
 salutes tibi longe plurimas,
 dicit pessimus omnium poeta,
 tanto pessimus omnium poeta

1465 quanto tu optima omnium regina.

P. Quod dicis, Onophri, non agnosco,
 nec ego Romana sum, nec Romuli nepos.

O. pictoribus atque poetis
 quidlibet audendi semper fuit æqua potestas.

- 1470 Quin tu perlege pauca ista amoris monumenta mei.
 P. Quid ? tute ipse tibijsi tabellarius ?
 O. Dicere quæ puduit, scribere iussit amor.
 P. Si carmina non melius fingeres *quam* pingeres literas,
 tam esses poeta *quam* es pictor, neuter nimirum.
- 1475 hæ literæ quærunt vxores sibi, alia *aliam* scandit.
 O. Quascunque aspicias, lachrymæ fecere lituras.
 P. (*legit*) Denique Roma viros tam sanctos, ordine verso
 vt iunxit, iungat nos precor ipsa, vale.
 Incipit ab epilogo. ha, ha, he.
- 1480 O decus, o præsens geminorum gloria fratrum,
 o Joue digna viro, ni Joue nata fores.
 Perlege quodcumque est, quid epistola lecta nocebit ?
 flamma rogi, flammæ finiet vna meas.
 Vltima mandato claudatur epistola paruo,
- 1485 sit tibi cura mei, sit tibi cura tui.
 Videntur ista non cohærere, Onophri,
 nec tuo ingenio vsus es, sed aliorum industria,
 nota enim sunt carmina. O. sunt sane fateor :
 nunquam enim fere fit, vt qui literas sciant,
- 1490 vel ipsi, uel quæ ipsorum sunt, nesciantur.
 P. sed quoniam tibi molesta esse nolo,
 Laconica breuitate respondeo, περι ὧν ἐγραψας, οὐ.
 O. Quid hoc est ? Loquitur scotogallice.
 Mens abit, et morior, frigusque perambulat artus.
- 1495 O qui sollicitos modo das modo demis amores,
 sit tibi mens melior.
 sed iam deficio, nec possum plura profari,
 musa dolore tacet, muta dolore lyra.

- Adeo sursum ac deorsum saltat ac resultat animus.
- 1500 Quid me contemnis? et me fecere poetam
 Pierides, sunt et mihi carmina, non ego — P. Here
 priusquam ulterius progrediare,
 sine quæso, ut sim, qui sum. ego Victoria non ero diutius.
 Manum de tabula tollere non potest. iam perge si placet.
- 1505 O. Quid tibi videntur ista? P. per Bacchum tibi iuro, here,
 cuius Jupiter mater erat, et Semele pater,
 vicisti, io triumphe.
- O. Ite triumphales circum mea tempora lauri.
- P. Qui Bauium non odit, amet tua carmina Mæui,
- 1510 Atque idem iungat vulpes, et mulgeat hircos.
- O. Quid ais?
- P. Tale tuum carmen nobis diuine poeta
 quale sopor fessis in gramine. (*intrant illi cum lichnis*
 Non tu pectus eras sine corpore. O. Quid tu tecum?
- 1515 P. Non tu corpus eras sine pectore, dii tibi formam
 Dij tibi diuitias dederint, artemque fruendi.
 Sed quid hoc est? Vtere iam sapientia tua.
 (*fugit Pegasus, latet Onophrius.*)

Act: III. Sc: VIII.

- 1520 PYRGOPOLINICES. TERRAPONTIGONUS. ONOPHRIUS. FRANGIPETRA.
- P. Hoc est illud, ni fallor, monumentum, Terrapontigone.
 hic sepultus Cardinalis de Cusa iacet.
 habet in digito annulum, in capite mitram preciosissimam,
 in corpore vestem plane regiam.
- 1525 T. Sed quis est iste Pyrgopolinices? heus, quis tu es?
 quid agis, quem quæris? O. hospitium pauper non inueni,
 hic pernoctandum erit. P. Age noster eris.
 Est hoc sepulchrum Cardinalis cuiusdam,
 habet in digito annulum, in capite mitram, vestem in
- 1530 corpore.
 nos aperiemus monumentum, intrabis tu, præda diuidetur.
- O. At parcite, quæso, horret animus mortuis inferre iniuriam,
 et sacrata defunctorum sepulchra violare.

- T. At tu i intro, nisi præcipitari mauelis.
- 1535 O. Noctes atque dies patet atri janua Ditis.
P. Age profer quod habes. O. hic est mitra.
T. restant vestis et annulus.
- O. En vobis vestem, sed annulum ego non reperio.
P. Affer *inquam* annulum. O. Annulum ego non reperio.
- 1540 si mihi non creditis, ipsi introite, aspicate.
(*claudit sepulchrum*)
- T. Itane agis sacrilege? poenas dabis. eamus.
O. ô, ô, ô, ô furiae, ô stridor dentium, et ingens
luctus, et inferni metuendus carceris horror.
- 1545 ô vermes et ossa, ô caro putrida,
heu rapit Pluto, rapit Proserpina.
Jam iam abducor, ferte opem viri vel valete.
Jam iam abducor. et longum formose vale, vale inquit
[Iola.]
- 1550 F. Est hic, vt audio, Cardinalis tumulus,
ei ego vestes eripiam et annulos. (*aperit*)
sit deus, sit dæmon: nec viuos curo nec mortuos. (*exiit*)
- O. Alecto, Alecto. F. hoc est iura mortuorum violare. (*fugit*)
O. Si fueris fortis, ne des tua robora scortis,
- 1555 scribitur in portis, meretrix est janua mortis.
Ego dum scortari cogito, vah quid contigit?
Quæ illic monstra vidi, quantas Tisiphonas!
ipsa horret oratio, cum ista recenseo.
Illud vnum solatur, quod istum mihi seruauerim annulum,
- 1560 et poetices mercedem, et laboris præmium.
nihil sibi ex ista laude decerpet Pegasus,
fugit enim, nec hostes intueri sustinuit Pegasus.
totum hoc, quantumcunque est, quod certe non est minus
[imum,
- 1565 totum est, *inquam*, meum. Sed quia melius est non incipere,
quam inceptum non perficere cum dignitate,
postquam iampridem Fidelem conuenerim,

(quanquam multas in hac re molestias absorpserim)
agam tamen deinceps et cum Fortunio.

1570

Act: III. Sc: IX.

FORTUNIUS. ONOPHRIUS.

F. Fœmina : et quid peius possim dicere ?
hoc vnum, fœminæ, vocabulum, quid mali non continet ?

O. Opportune aduenit. Salutabo eum more poetarum mystico.

1575

Mitto tibi nauem, prora puppique carentem.

Nam si detrahas proram, N, et puppim M, ex Nauem,
[fiet Aue.

F. Obtundis nos, Onophri, tuis ineptijs.

O. Quoniam igitur quidem, Fortuni, non vis auere, vale.

1580

et tamen habeo quod in rem tuam siet.

F. Dic igitur, quid me vis ? O. Ab incunabulis,
a teneris vnguiculis, magnus erat amor in te meus,
quod mihi videbare Fortunæ filius.

Jam vero in ista corroborata ætate tua,

1585

vt maior est rationis fructus, sic maior amoris mei cum-
[ulus.

Cum igitur amicus sit alter idem,

Et, πάντα τὰ τῶν φίλων κοινὰ, et,

Amicus certus in re incerta cernitur,

1590

et, Monere, et moneri proprium est veræ amicitiae,

et, humanum est humanis casibus ingemiscere :

vt ante, rebus ad voluntatem tuam fluentibus,

voluptate perfusus sum, sic nunc dolore maceror

cum in tam lubrico versari te videam loco.

1595

Cum igitur in me, Fortuni, situm sit

te nunc ex inimicorum faucibus eripere :

si non facerem, nec meo functus viderer munere,

hoc est officio (tria enim significat munus,

honorem, donum, officium : — F. Quid sic nos enecas ?

- 1600 O. Noui te, vt est ingenium adolescentium
a labore semper procliue ad libidinem,
aures occludere illorum præceptis salubribus
qui te conantur ad virtutis studium deducere,
et Sirenum dulci delectari fistula
- 1605 vt auem : — F. Quæ, malum, est ista molestia ?
non possum pati diutius. O. Imo te dij perduint, inep-
[tissime,
qui filum mihi abrupisti pulcherrimæ metaphoræ.
- F. Cum familiares, amici, sermones conferunt,
1610 quid opus est istis pigmentis et flosculis ?
O. Flosculis ? dicit Cicero, qui regnauit in rostris et foro,
translata verba quasi stellæ illustrant orationem.
F. Nonne potes breuiter, quod cupis, et dilucide dicere ?
O. Minime, nequaquam, fieri non potest.
- 1615 Dicit enim Horatius ; breuis esse laboro
obscurus fio. dicam tamen.
quod si, quid dicam, tu non intelligas,
senties me fuisse amicum. Magicas artes excercet Victoria,
magicis præstigijs vtitur. F. Quid ? vt me conficiat ?
- 1620 O. Mentiri non est meum.
F. Vno iam verbo tuam percepi sententiam,
iampridem illa Fidelis mihi memorauit omnia.
O. Hoc ego non noui, vt enim scirem,
diuinare me oportuit de præteritis.
- 1625 F. Sed tu gratum tamen fecisti, Onophri.
O. Nonne igitur digna est quæ reijciatur Victoria ?
F. Nullam ego posse puto reperiri fœminam,
cuius cum istius comparari possit impudentia.
itaque iam illam gestio dignis modis accipere.
- 1630 O. Gaudeo te illam reliquisse, et tui esse iuris,

Liber enim non est qui seruit turpitudini.

- F. Satis me contineo ab huiusmodi malorum magistris,
quæ id agunt studiosius, id contendunt vehementius,
vt fucatae, et calamistri notatae vestigijs,
1635 imperitos adolescentulos in fraudem alliciunt.
O. Dicit enim Terentius, dum se comunt, dum se ornant,
[annus est.
Dicit Seneca tragicus (Nam est et Seneca stoicus)
Dux malorum foemina, et sceleris artifex.
1640 Quæ cycnea vox, non ab eo prolata fuit,
sed a furore poetico, qui comes est veritatis,
et mediante quo, nos etiam alij Parnassi incolæ,
res magnas et memoratu dignas producimus.
Et reuera, huiusmodi bestiae, amoris æstu percitæ,
1645 maiori furoris corripiuntur insania,
quam cornutæ solent æstate iuuentæ.
o animal pessimum et irrationale,
quæ crux, quod ferrum, quod præcipitium
ornare te possit secundum flagitia tua ?
1650 F. Non est quod progrediare ulterius,
ego quid mihi faciendum sit, videro. tibi interim gratias
[ago.

Act: III. Sc: X.

MARCELLUS. VICTORIA. ATTILIA.

- 1655 M. Tenete furem, tenete furem.
V. Quid est quod ille furatus est, Attilia ?
A. Ego illum tenere non potui, sed vestem quandam habuit
[in manu.
V. Quomodo tu illum inuenisti ?
1660 M. Cum in penum voluissem ingredi, in eum incidi.
V. Vbi tum erat Attilia ? A. Ego tum in conclauis eram,
sed sine vt discedam, ego hic amplius seruire nolo,
honesta sum, nec qualem tu me suspicaris esse.

- V. Et quis negat? A. Illud enim putas,
 1665 me hunc in ædes introduxisse tuas,
 vt tua quæ sunt eriperet bona.
- V. Age inepta, ingredere. A. ingredior,
 sed mercedem mihi vt soluas velim.
 neque enim est iste mihi idoneus commorandi locus.
- 1670 V. Tu Marcelle, itò ad apparitores,
 et illis quæ poteris signa ostendito,
 quibus eum et dignoscant et comprehendant.
- M. Ibo et efficiam, satis enim illum de facie noui.

Act: III. sc: XI.

- 1675 NARCISSUS. FIDELIS.
- N. (*reuersus*). At tandem, tandem, conuenimus Attiliam,
 et dedit, et dare noluit, eleemosynam.
 sed ecastor turbati sumus aduentu cuiusdam rustici,
 vt non possem illi dicere supremum vale.
- 1680 redibo igitur. F. et quo tandem redibis? num apud te es,
 qui sic indutus, sine pileo, exire vis in publicum?
- N. Has vestes mihi nuper comparaui, here,
 vt quiddam cum Attilia conficerem negocij.
 quod dum obo, superuenit nescio quis, ego statim fugio.
- 1685 atque ita me comparaui ne quis agnosceret.
 tibi vero, huc accessi, vt magnum quiddam exponerem.
- F. Ecquid noui habes? N. Illud mihi narrauit Attilia,
 Victoriam cum Frangipetra glorioso milite
 inisse rationem qua te interficiant.
- 1690 Audiuit hoc Attilia ab ipsa Victoria.
 audiui et ipse Frangipetram gloriantem de hac re modo,
 quod te sublato frueretur tua.

- F. Mirandum non est, si illa vitæ inuideat meæ,
cum et ego de illius interitu cogitem.
 1695 sed noui Frangipetram, qualis vir siet.
 tu domum te conferas, atque ea quæ dixi pares.
 ego interim quosdam Cornelij amicos conueniam,
 vt illud intelligam, quando domum sit reuersurus.
 sed audin Narcisse? (*loquitur in aurem dum Cornelius hæc*
 1700 *dicat, tum abiit Narcissus.*)

Act: III. Sc: XII.

CORNELIUS. FIDELIS.

- C. Ex illis quæ mihi ruri contigerunt incommodis
 hoc vnum videbatur longe grauissimum,
 1705 quod mihi ex dolore meæ prouenit Victoriæ,
 quam ego et piam noui, et mei amantem foeminam.
 F. At toto erras cælo. Salue Corneli.
 C. Et tu, Fidelis, quid fit, quid agitur?
 F. Vt quimus, quod aiunt, quando vt volumus, non licet.
 1710 C. Sed quid tu tam tristis? ecquid nouarum rerum?
 F. Corneli, fieri non potest quin mireris plurimum,
 et fidem vix adhibeas, cum illud audiueris,
 quod tibi dicturus sum, sed cum rem penitus introspexeris
 et fidem laudabis nostram, et beneuolentiam:
 1715 qui te cœlare noluimus, quod in rem tuam foret.
 C. perplexe loqueris, nimis cupio quid velis cognoscere.
 F. At non est hic ista proferendi locus:
 res magna est: si ad ædes nostras accesseris,
 commodius erit. C. Eamus.

1720

Act: III. Sc: XIII.

MARCELLUS SOLUS.

Promiserunt mihi apparitores se illum obseruatuos esse.
 ita eum signis distinxi, vt errare non possint.

Actus Quartus. Scæ. I^a.

1725

FIDELIS. ONOPHRIUS.

F. Quid igitur faciam Onophri? turbatus est meo sermone
[Cornelius.

vxorem accusaui, et quoniam id illi persuadere non potui,
hoc ego promisi me probaturum, nec scio quomodo.

1730 O. Infelicissime Onophri, quantas excitasti tragoedias!

F. Parandus est aliquis, qui sic ædes ingrediatur
vt Cornelius aspiciat. O. sed quem inuenies
tam temerarium hominem, qui istuc suscipere audeat?
Illud mihi longe videtur optimum,

1735 quod est a Cicerone memoriæ proditum,
tempori cedere, et necessitati parere.
quod non possis, ne velis. F. Quodcumque eueniat,
periet profecto scelestâ Victoria
idque meis manibus, si alio fieri non possit modo.

1740 O. At illud indignum est, quod pace dicatur tua.
Egregiam vero laudem et spolia ampla reportas,
tuque puerque tuus,
vna dolo diuûm si fœmina victa duorum est.

F. Itane pietas nescio quæ in mulierem crudelissimam

1745 plus apud te valet, quam amor in nos et beneuolentia?

O. Fidelis, ne sæui tantopere,
Impedit ira animum, ne possit cernere verum.

F. Sententias omitte: dic vno verbo siquid habes
quo me adiutes. O. Nec habeo, nec si haberem, possem pati
1750 vt homicidio sic polluamur: nosti enim illud,
agentes et consentientes pari pœna puniuntur.

F. Abi hinc indigne miser, inueniam tamen aliquem
qui me ex istis expediat angustijs.

Act: IV. Sc: II.

1755

FIDELIS. NARCISSUS.

F. Narcisse, adesdum. N. Quid est quod cupis, here?

- F. Conueni, vt nosti, nuper Cornelium,
 illi vxoris facinora narraui suæ,
 crediturum se negat nisi ipse suis aspiciat oculis.
 1760 aliqua ergo in illum intendenda est fallacia,
 vt ex fœminis tollatur fœmineum dedecus.
- N. Faciam, here, pro virili, et enitar sedulo,
 nam illa nos miseris ecastor ludificatur modis.
 Ego sum iam ad meam rediturus Attiliam.
 1765 mutatis itaque vestibis ingrediar quasi mœchus domum :
 tu et te et ipsum abscondes Cornelium,
 vt egredientem me suis conspiciat oculis.
- F. sed illud, Narcisse, videtur non esse satis,
 si te tantum videat egredientem e foribus :
 1770 nisi cum iam fueris egressus, nomines Victoriam.
- N. Optime. ego illam egrediens nominabo et laudabo simul,
 et gratias agam quod me tam liberali hospitio exceperit.
 sed illud cauendum erit, ne sinas discedere Cornelium
 priusquam ego in tuto collocatus fuero.
- 1775 F. Illud mihi curæ erit : tu memineris vt appelles Victoriam.
- N. Et illud tu, quæso, ne in me impetum faciat Cornelius.
 Age, cucullo¹ iam isto te inuoluas. N. hoc modo? F. optime.
- ¹ habuit hunc secum Narcissus
- N. Vtinam hanc ali demandares prouinciam.
- 1780 F. Ah Narcisse, interitum quæris meum. N. Imo, in nostrum
 [ruimus.
- F. Ne dubites, inquam. Ego interim conueniam Cornelium
 atque illum adducam, vt hic latens te conspiciat.

Act. IV. Sc. III.

1785

FORTUNIVS. MEDUSA.

- F. Cum tam inconstans sit fœminarum amor,
 quis est tam amens qui fœminis inseruiat?
 cum ciuitas hæc magna sit, cum fœminæ quam plurimæ,
 decerpam gaudia, fruar voluptatibus,
 1790 nec, dum futura curo, amittam præsentia.

- Promisit mihi Medusa, me potiturum Barbara,
nec adhuc perfecit venefica, barbata senex.
Sed ipsa adest. Medusa mea, ipsa es quam volumus,
et quid de Barbara? num amat, num meminit mei?
- 1795 Quisnam nostris gaudijs est constitutus dies?
- M. Vereor ne nos astuta deludat dolis.
F. Dolos non timeo, dum potiar modo.
M. Tantis ego premor rei familiaris angustijs, vt —
F. Intellico quid velis : cape hoc argentum tibi,
- 1800 et vide vt me facias amicæ compotem,
vt ego reducar ex tertia figura ad primam, scilicet Barbara,
Barbaram dico meam, cuius figura est perfectissima.
- M. Quid istuc domine? F. Nimis alta loquor, imperita non
[intelligit :
1805 de Reductione dialectica syllogismorum loquor,
quam ego per artem Cabalisticam ad foëminarum reduction-
[em transtuli.
- M. Quam dialectice, quam Caballice.
F. At nostin quo pacto hæc fiat reductio?
- 1810 M. Audiui scholares de syllogismorum modis,
audiui de reductionum generibus contententes,
at ego in tertia figura nullum inuenio modum
qui incipiat ab F, in quo ponatur Fortunius,
nisi placeat tibi Fœlapton. F. oh, illud ipsum scilicet.
- 1815 sed quoniam incoëpisti iampridem philosophari,
dic, si potes, per quam reductionis speciem?
- M. simpliciter verti vult S; C : vero per Acci,
M : vult transponi, F : per impossibile duci,
F : Fortunius reducetur per impossibile.
- 1820 F. Quid ais sophista? non possum reduci ad Barbaram?
- M. Imo potes, sed per impossibile.
F. Nimis es, Medusa, sapiens, mallem alio reduci modo.
M. Per transpositionem terminorum scilicet?

- F. Quid illud est? M. Necesse est vt transponantur termini,
 1825 tuus scilicet et illius. terminus hîc est vox Anagogica.
 F. Optime, et placet maxime.
 Quid enim dulcius *quam* sic nostros transponi terminos?
 M. Sed mane sis, atque illud vna accipe.
 quamprimum ad *illam* tu hodie accesseris,
 1830 hæc tecum secreto ter ore proferas,
 Ambracullac, Buphalaccio, Hortelado. audiam quomodo
 [pronuncies.
 F. Anculabrac. M. at falleris, in*quam* Ambracullac.
 F. Alabruccac. M. hoc peius, Ambracullac.
 1835 F. Alucambrac. M. hoc pessimum. F. tu ergo i præ, sequar.
 M. Am F. Am M. bra F. bra M. cul F. cul M. lac F. lac.
 M. Bu F. Bu M. pha F. pha M. lac F. lac M. cio F. cio.
 M. Hor F. Hor M. te F. te M. la F. la M. do F. do.
 M. Ambracullac, Buphalaccio. Hortelado.
 1840 F. Quæ, malum, est hæc implicata perplexitas?
 expedita magis mihi ineunda est ratio.
 M. vis ergo vt dicam vno verbo? F sane volo.
 M. Inueni *viam* qua hæc conficiam optime.
 Barbara Fidelem deperit, ideo*que* me voluit
 1845 illum præstigij ad amorem pellicere.
 Ibo iam at*que* illi dicam me perfecisse singula,
 Fidelem*que* sic arte tractasse mea,
 vt mihi se hac nocte venturum promiserit,
 Rustici indutum vestibus, vt tutius introeat.
 1850 tu sic vestitus, illius pulsabis fores,
 ego intus ero vt te ad *illam* deducam illico.
 F. Quid si illa cognoscat me esse Fortunium?
 M. Nemo est, nisi pater, nutrix et puella in ædibus.
 pater ægrotat, puella emittetur foras,
 1855 nutrix te expectabit in cubiculo sine lumine,
 ego te deducam sine periculo.
 F. I ergo vt hæc absolvas : ego reuertar vesperi.

Act. IV. Sc. IV.

1860

FIDELIS. CORNELIUS. NARCISSUS.

- F. Visne hîc nos aliquo loco delitescere,
vt siquis ex ædibus exeat, aspicias ?
- C. Placet hercle. F. atque ecce porta tua aperta est. C. video.
- F. Abscondamus hîc nos. ecce quendam foribus egressum.
- 1865 C. sine vt discedam. F. at mane sis; intueri hominem.
- N. O Victoria, Victoria, longe iucundissima,
quæ me tantis hac nocte onerasti gaudijs.
- C. O scelus, sine vt vlciscar, sine inquam vt abeam.
- F. Num capiti impones statim Corneli cornua ?
- 1870 C. Proh Jupiter, Quid est, si hæc non est contumelia ?
hoccine est honestum factum, hoccine vxoris officium ?
cui ego vitam fortunasque commisi meas :
sed non inultum feres : ego in te documentum dabo :
moriæ impuba, idque mea manu scelestæ venefica.
- 1875 F. Vt moriatur, proba : sed modus mortis displicet.
nam vt ipse interficias, et turpe est nimis, nec tutum satis.
- C. Quid igitur suades ? F. Vt venenum hauriat inscia,
tum casu quodam perijsse dicas parentibus. (*abit Fidelis*)
- C. Placet consilium. (*pultat suas fores*)

1880

Act. IV. Sc. V.

VICTORIA. CORNELIUS. VIRGINIA.

- Vict. Mi vir, saluum te aduenisse gaudeo : introeas obsecro.
- C. Non placet, iube huc afferri pileum et togam.
- Vict. Virginia, ecquid audis ? affer hæc domino citius.
- 1885 Quid sic te vexat animule ? satin vales ?
- C. Tace, inquam, ne me perturbes. Vir. Ecce omnia.
- C. Ite intro. efficiam breui
Vt vestræ vos pœniteat turpitudinis. (*it ad forum*)

- Vict. Audistin quid ille postremo dixerit? eheu,
 1890 operta quæ fuerunt, aperta sunt, patent præstigiæ,
 nec salus ipsa, si cupiat, mihi saluti esse potest.
 o Frangipetram nimis tardum, timidum Frangipetram
 [nimis.
- Vir. At exclamare iam nihil proderit. Vict. Quid vis vt faciam?
- 1895 Vir. Vt te cito expedias si possis. Vict. At quomodo expediam?
- Vir. Elaborandum est, vt Fidelem ad misericordiam perducas.
- Vict. At quî hoc fieri potest? Vir. Dolis, arte, lachrymis,
 Eiulatu, luctu, lamentis, suspirijs,
 sic breui omnem ex animo amouebis iracundiam.
- 1900 Vict. Et quid hoc proderit? Vir. Quid proderit, inquis? plur-
 [imum.
- Nam si tui, Fidelis patrocinium susceperit,
 omnis res in vado erit, non erit quod timeas Cornelium.
- Vict. Sed ille hîc non aderit. Vir. Ego vel inuitum adducam.
- 1905 Veniet vel vt te suis perstringat aculeis.

Act. IV. Sc. VI.

FORTUNIUS, *Rustici vestibus indutus.*

- Ibo vt experiar, si mihi vera, Medusa memorauerit.
 Si potiar, oblati animum explebo gaudijs.
 1910 Sin aliter euenerit, feram æquo animo.

Act. IV. Sc. VII.

FIDELIS. ONOPHRIUS.

- F. Ludit amor sensus : nec ipse solum est cæcus amor,
 sed et eos cæcos efficit, quos complexus est.
 1915 At iam velum illud ab oculis remoui meis.
 Video sub forma liberali cor tygridis delitescere,
 video sic esse constitutos fœminarum animos,
 vt nec pœniteat quicquam, nec timeant quenquam,
 nec legem putent tenere se vllam.
- 1920 In oculis luxuries habitat, et petulantia,

- In fronte mobilitas et inconstantia,
 in corde consilia longe turpissima,
 In incessu superbia, in aspectu arrogantia.
 Sed video Onophrium nostrum. Quid tibi videtur vindicta
 1925 [mea ?
 Ego iampridem triumphavi serio
 quod videam ad interitum rapi Victoriam.
 O. Qui alienis gaudet malis et miserijs,
 audiat illud vetus dictum : sibi creat malum, qui alteri parat,
 1930 et illud, Aliquid mali propter vicinum malum, et
 Nam tua res agitur, paries cum proximus ardet.
 Nimum crudelis es : humanum est errare :
 Nec ipsa, opinor, Penelope, semper telas texuit.
 F. At contine te intra cancellos tuos,
 1935 si pergas quæ vis dicere, quæ non vis audies.
 Non opus est nobis præceptis deinceps tuis.
 Ibo ut ad cædem hanc incitem Cornelium.
 O. Pœnitebit te postea insanix tuæ.
 F. Non te, quibus dignus es, modis, versificator, accipiam.
 1940 sed ito, nec ad nostram deinceps domum reuertere,
 ne quod te dignum est, feras.

Act. IV. Sc. VIII.

ONOPHRIUS. NARCISSUS.

- O. O ineptum Onophrium, infortunatum Onophrium,
 1945 qui dum Fidelem deducis ab amore Victorix,
 et ipsam, et ipsum perdidisti Onophrium.
 Quid iuvat te pueris exponere Terentium
 si illius senarij meminisse non poteris,
 Obsequium amicos, veritas odium parit ?
 1950 Si enim ego studijs Fidelis obsequerer,
 nihil ex hac re nobis evenisset mali.

- At nunc vxore excidi, perdidit Victoriam.
 Nunc non ero totus in toto, et totus in qualibet parte,
 nunc nulla erit in nobis amatoria antiperistasis,
 1955 nunc primum mobile meum in occidentem non delabetur,
 nunc sagittario scopus, et aqua piscibus deerit.
 (intrat Narcissus)
- Quis iam locus, inquit, Achates,
 Quæ regio in terris nostri non plena laboris?
 1960 Musa mihi causas memora, quo numine læso
 Quidue dolens regina deum, tot voluere casus
 compulit Onophrium?
 Exul, inops, erro, dux foemina facti.
 sic sunt res hominum;
 1965 Glorior elatus, descendo minorificatus.
 Nil nisi terra sumus, et terra quid est, nisi fumus?
 et nihil est fumus; nos nihil ergo sumus.
 N. O dulcem vocem morituri cycni.
 Sed quid tu tam tristis Onophri?
 1970 O. Heu, corde afflicto sum miser.
 N. Et qua tandem chorda doles?
 O. Corde, non chorda, inquam,
 principio vitæ, sensuum fonte, ex quo dependent arteriæ.
 sed iam deficio, sed iam vox faucibus hæret.
 1975 Irremeabilis, insatiabilis illa vorago,
 hîc ubi mergitur, horrida cernitur, omnis imago.
 Tu vero, Narcisse, priusquam animam exhalauero,
 hæc habe carmina, vt munus amicitiae meæ.
 In re terrena nihil est aliud nisi pœna,
 1980 A re terrena studiosi mens aliena,
 Pro re terrena diues versatur arena,
 De re terrena non sit tibi gloria plena.
 Si vero moriar, illud sepulchro inscribe meo

- 1985 Vates diuinus iacet hîc post fata supinus,
 Hac sunt in fossa vatis venerabilis ossa,
 Hac est in tumba rosa mundi non Rosamunda.
 Ah Narcisse, Fidelis nuper excandescens bile cholerica
 me domo interdixit sua,
 miserum, *inquam*, exclusit foras.
- 1990 Et nox est, nec adhuc cœnaui, nec noui vbi dormiam.
 argenti nihil est, quo ista mihi comparem.
 nam *neque stipendium* obtinere possum, nec *supellectilem*
 literariam.
- 1995 Quod vero multo videbatur acerbissimum,
 ineptum me dixit versificatorem, qui
 grande tamen toto nomen ab orbe fero,
 ita vt prætereuntes dicant, hic est ille Onophrius :
 Te igitur per Apollinem oro, per musas nouem obsecro,
 vt mihi nummos quibus ista parem, mutuo des.
- 2000 N. Imo, si quod dem haberem, non muto sed loquenti darem.
 O. Mutuo das *cum* mihi *commodas*, et dicitur *mutuum*
 quasi *meum tuum*, quia de meo fiat *tuum*.
 N. At illud mihi non placet, vt de meo fiat *tuum*,
 nam quod tibi largior, id vellem retribui.
- 2005 O. Ego tibi explicaui *etymologiam* vocabuli.
 quod si mihi *commodas*, reddam *cum* fœnore.
 N. Domine doctor Onophri, quid velis, vix intelligo.
 sed illud tibi *effectum* dabo, vt breui te expediam.
 Est mihi vestis quædam vilis et leuidensis,
- 2010 hac tu ornatus, *cibum* vt mendicus petes.
 In ciuitate hac sunt homines liberales plurimi,
 præcipue vero *dominæ generosæ* et nobiles,
 horum et harum experire, quid efficiet liberalitas.
- O. At hoc *decorum* non est, nec persona *dignum* tam graui.
- 2015 N. Valeat dignitas, *cum* vrget necessitas.

- Non tu primus poeta es, qui isto vixit modo.
Mæonides nullas ipse reliquit opes.
- O. At ego non faciam : emoriar potius
et ferro infausta transfigam pectora.
- 2020 Egone mendicus ? N. necessum est. O. non feram.
- N. Ergo miser eris. O. fortem hoc animum tolerare iubebo,
et quondam maiora tuli. Persei Macedonum regis filius
tanti hæres regni, ne fame periret,
ex principe factus est faber ferrarius,
- 2025 atque alij, qui iam vixerunt, id est non viuunt, hoc est,
mortui sunt,
Solatium est miseris socios habere poenarum.
- N. Et mea hæc, quam dixi, vestis est huiusmodi,
vt te a vertice ad talos totum tegat,
- 2030 vultumque etiam velet, vt possis libere
vnamquamque domum ingredi, pueros alloqui,
puellas etiam, atque ipsam fortassis domus dominam :
Crede mihi, Onophri, si essem amator mulierum,
nunquam alijs ecastor vterer vestibus.
- 2035 O. Libenter istam viderem. N. Visne vt afferam ?
O. Quæso hercle sane. N. fiet. Væ tibi doctor dotipol.
- O. Accidit in puncto quod non contingit in anno.
Quid magis accommodatum euenire poterat ?
Jam et conseruabo animulam meam Victoriam,
- 2040 et fortunæ meæ turbulentum placabo pelagus.
Ibo, ingrediar, ostendam Victoriæ,
quomodo illam Fidelis inhumanus prodiderit.
ita illius gratiam comparabo : et quis illud nouerit
utrum illa mecum in fugam se conijciat ?
- 2045 Audaces fortuna iuuat : et Omnia vincit amor, et
Dum spiro, spero.
- N. En tibi : qualisnam ista videtur Onophri ? O. optima,
et gratias tibi ago quas possum maximas.

- N. Age, iam parata omnia : nihil deest, nisi vt introeas.
 2050 O. illud ego videro. N. Atque illud etiam vna memineris,
 cum domo egressus fueris, vestem vt remittas mihi.
 O. Faciam, polliceor. spero
 quod virtute duce, comite fortuna perficiam singula.
 N. Nisi te vt fatuum, fortuna adiuuerit,
 2055 domum onustus redibis, pugnis, non pecunijs.
 (manet adhuc Narcissus.)

Act. IV. Sc. IX.

ONOPHRIUS. ATTILIA. NARCISSUS, *adhuc latens.*

- O. Siquis in hoc artem populo non nouit amandi,
 2060 me legat, et lecto carmine doctus amet.
 Glogmatheos glomeros, galasin, galagisga, gagginnos,
 Ton pateron tripopes tara ton tara tarlari quino.
 hæc duo carmina qui ter dixerit, ter fleuerit, ter cantauerit,
 duorum osculorum ter compos fuerit : ait Tullius.
 2065 N. Est locus in carcere, quod Tullianum appellatur,
 huiusmodi Tullianis comparatum. [exit.
 O. Si ter pulsanti nemo respondet, abito.
 Si ter conanti res non succedat, abibo.
 sed quid ? eam ? an potius ita me comparem
 2070 non irretiri meretricum lenocinijs ?
 Posse et nolle nobile : virtus est placitis abstinuisse bonis.
 sed quia natura me mitem esse voluit,
 clementem, mansuetum, amantem, amabilem,
 quia non ex duro dolatus sum robore,
 2075 sed est in animo tenerum quiddam et molle meo,
 et quoniam illa digna res est vbi ego neruos intendam
 meos,
 facile patiar amari me a Victoria.
 Nam si Apollo Dianæ frater et Jouis filius,
 2080 sic se abiecit, vt pastor fieret
 quo facilius, et quæ sequuntur, quid mihi pudor officit ?

- Dicit enim Tullius, quod exemplo fit, id iure fieri putant.
dum igitur ego iucundissima delibem oscula,
 tu, Phœbe, tuos equos comprimito,
 2085 *talemque* mihi noctem concede Onophrio,
 qualem Joui dedisti *cum* Alcmaenam comprimeret.
 sed *quænam* est ista in fenestra Victoriæ?
 ipsa est scilicet nostra Victoria :
 accedam propius, vt sermonis elegancia
 2090 *vulneratum* illi pectus ostendam *meum*.
 A. Video *meum* Narcissum, corculum video *meum*.
 placet mehercule vt simul *cum* eo fugiam.
 O. Ibo : sed eheu, *iam* illud *verum* esse video,
cum quis magnum aliquod opus aggreditur,
 2095 sanguis recedit ab extremitate partium,
 ad cor ipsum fontem vitalis spiritus.
verum, etsi in istis causis grauioribus
 commoueri soleas vehementius, *quam* ætas tua ferat,
 tamen bono es animo, Onophri, *nam* est oratoris boni
 2100 in principijs dicendi paululum perhorrescere.
 A. Hic consistam, vt illius voces excipiam.
 O. pulcherrima mulierum, et columba mea,
 (fabula ni vana est, tauro Joue digna vel auro)
 da *veniam*, si ego tam audax homo videar,
 2105 vt, sine verecundia libero digna,
 aggrediar te repente, vt lupo ouem tonsilem.
nam vt hoc facerem, coegit ille furcifer
 igneus, alatus, Cytherææ filius.
 Te igitur et per crines *plusquam* aureos,
 2110 et per frontem *plusquam* argenteam,
 et per genas *plusquam* purpureas,
 et per labra *plusquam* rubicunda,

- et per manus molles ac tractabiles,
et per totum illud quodcunque est dulce tuum,
2115 Rogo, et per Castorem Pollucemque obsecro,
vt tua iam nostro spumescant æquora remo.
Quod si effeceris, iureiurando tibi meam astringo fidem,
quod in me reperies vires Hectoris, corpus Herculis,
robur Cæsaris, et doctrinam Diogenis.
- 2120 A. Ita loqueris vt ego te non intelligam,
vtque videas an præter te quenquam diligam.
sed non opus est, nam et te noui optime,
et tecum vna, si parumper expectes
me comitem itineris dabo. (effert vestes
- 2125 O. Gratias tibi ago summe sol, tuque dea Cypria,
non minus telluris quam æquoris domina,
quæ me ad istuc perduxisti summum bonum.
A. Fecisti mihi, voluptas mea, rem longe gratissimam.
O. Astuta fœmina, et vestem et vocem mutauit simul,
- 2130 ne possit agnosci. A. Nam cum amores nostri iam palam
[sint omnibus,
tota domus furit, vt nisi me vi abstuleris,
necessum sit me magno affici dedecore.
- O. Hoc ego quia timui, has vestes assumpsi mihi,
2135 vt tibi succurrerem.
Nam cum te perituram iuraret Cornelius,
frustra meus omnis susciperetur labor,
si non in tempore venirem, quod omnium rerum est primum.
- A. Longum est iam tempus, deliciæ meæ,
2140 ex quo te amaui, et tecum volui viuere,
sed serua cum essem, et alieno parerem imperio,
tacere paulisper satius duxi quam rem palam facere.
- O. Reuera tanto agitatus est furore Cornelius,
vt non solum fœmina, quæ de iure et facto illi subiicitur,

- 2145 sed homo etiam sui iuris merito pertimesceret.
sed iam respira, teque ipsam collige,
spem decet amplecti, spes est via prima salutis,
efficit vt metuas non metuenda metus.
- A. Tu cum poetis versatus es tam diu,
2150 vt mihi videre alumnus poetices.
sed loquere quæso vt te intelligam.
- O. Hominis opes pulcherrimæ sunt literæ,
Omnes benignos reddit eruditio,
et prudens Periander, Cum bonis ambula.
- 2155 Poetæ vero digni sunt quibuscum in tenebris mices.
poetas in castra secum adduxit Scipio.
poetas sanctos suo iure vocauit Ennius.
antiquissimum e doctis est poetarum genus.
sed ô dulcissima, da mihi osculum pacis,
2160 quod nostræ principium fiat dulcedinis.
deinceps poetam ludere sinamus, nam
Oscula qui sumpsit, si non et cætera sumpsit,
hæc quoque quæ sumpsit, perdere dignus erat.
- A. Sed fugiamus : video nescio quos : agnoscar illico.
- 2165 O. Quid noui affert Africa? ne te crucies, inquam, ne fugias,
concede huc paululum, et flebili voce mendicare.

Act: IV. Sc: X.

ATTILIA. ONOPHRIUS. APPARITORES.

- A. Date quæso aliquid generosi homines
2170 viduæ pauperculæ. O. Subuenite seni.
- Ap. 1^{us} At non solent homines hoc noctis mendicos agere.
Quæ sunt istæ vestes, mastygia? Videamus.
- A. Meæ sunt hæ vestes, nec placet vt videas.
- Ap. 1^{us} Imo furata es, inquam. A. Imo mentiris improbe.

- 2175 Ap. 2^{us} Hic mihi fur ille videtur qui vestem eripuit,
Comprehende. O. At non opus est :
Aliud est esse, videri aliud. Non ego latro sum,
sed vir bonus dicendi peritus.
Quod quæritur furto durabit tempore curto,
- 2180 Male parta, peius dilabuntur,
Quod non capit Christus, rapit fiscus.
Fur non est latro, sed tempore qui rapit atro,
latro latet luce : dignus vterque cruce. At vero
De numero vatū siquis seponat Homerum
- 2185 proximus a primo, tunc ego primus ero.
Ap. 2. Quid tibi cum ista fœmina ? O. nil mihi cum illa,
sed forte fortuna in istum locum conuenimus vna,
Ap. 1. Venite ad Judicem. Att. Quid opus est iudice ?
ego honesta sum, et in ædibus Cornelij habito.
- 2190 O. et ego eruditus sum et Fidelis præceptor.
Ap. 2. et nos canes venatici sumus, qui vestri similes perse-
[quimur.
A. Quo me conieci miseram, dum tibi placere cupio !
O. Vt me perdidisti funditus, dum te amare volo !
- 2195 A. At serua me tamen. O. at, quo minus possim, imped-
[iunt vincula.
A. Itane a te disiungor Narcisse mi ? O. Onophrius ego sum,
nec possum tibi auxilium præstare, Victoria.
A. Quid tu Victoriam ? intus illa est, nec nostra cognouit
[mala.
- 2200 Ap. 2. Intueamur vtriusque vultum, tu illum, ego hanc inspic-
[iam.
A. O scelus, et quid video ? O. Deos deasque,
quantum mea me fefellit opinio !
- 2205 A. O indigne rhetorculæ, sic me dolis deludis tuis ?
O. ô meretrix impudentissima, sic doctos homines decipis ?
putaui me dilectam vidisse Victoriam,
fœlicemque futurum, cum illam in regnum meum deduc-
[erem.

- 2210 Proh deūm fidem : pulcherrimam orationem perdidī
in genere demonstratiuo confectam,
dum istam indignis ornarem laudibus.
Vtinam nunc quasi alter Hipponax,
meis Iambis illam ad mortem adigam.
- 2215 Per mare, per terras, per tertia numina iuro,
per Stygias paludes, per tria Dianæ ora,
per Neptuni tridentem, Jouisque ignitum fulmen,
per Bacchum Semelefemorigenam, fulgurantis thalami
[pignus ignitonum,
- 2220 semicretum et semicreatum embryonem,
per fluuios curuicursores, per Faunos capripedes,
per vndas colocasiopatulas, per digitos crepericre-
[pantes,
- per super denique supremum Jouem,
- 2225 Nulla fides eius, hodie male, cras quoque peius.
Quamuis cuncta notes, quæ lustrat regna bootēs,
Vix reperire potes, quam sine labe notes.
Sit sine laude labor, sit sine crine caput.
fœmina Mænaleis proijcienda lupis,
- 2230 fœmina Cērbereum pascere digna canem.
Fœmina res picta, res ficta, res maledicta,
Vltio digna dei lumina tollat ei.
At vos optimi viri, me quæso penitius intuemini,
non sum quem creditis. vilis est vestis, sed vetus illud,
- 2235 Sub palliolo sordido latet sapientia.
- Ap. 1. At sponte venias, nisi potius pertrahi placet.
O. Vis hæc quidem est, et trahi et trudi simul.
Veniam, sed ea quæ dixi digna sunt quæ intelligentur.
- Ap. 2. At nobis percipere non placet. O. Itaque homines non
2240 [estis,
nam omnis homo scire, hoc est percipere desiderat,
dixit Stagyrīta. Ap. 1. Itane cauillaris animal?

O. Sum sane sed rationale, mortale.

App. 1. Vt dictis nos perstringit nebulo.

2245 O. Imo responsum, non dictum est, quia læsisti prior.

Ap. 2. Pertrahamus. O. hoc tum fit cum docti in indoctos
[incidunt.

Actus V : Scæna I.

FIDELIS. VIRGINIA.

2250 F. Illud vnum abest a perfectione vindictæ meæ.
quod si illa intereat, neque causam cognoscat interitus,
non tanta illam conficiet doloris acerbitas.
Quod si me cognouerit mortis autorem suæ,
duplici dolore torquebitur.

2255 V. Bene est, quod postquam totum peragrauerim oppidum,
tandem tamen inuenerim. F. video Virginiam.
Quid agit hera illa inuisa tua ?

Solane est, an amatorijs delicijs fruitur ?
an potius aliquid rursus molitur mali ?

2260 V. Sola non est, sed solis comitata lachrymis.
ego autem te illius nomine supplex obtestor,
vt ad eam accedas perituram, quamprimum poteris.

F. Si meus illam aduentus cruciare posset, lubens acced-
[erem.

2265 V. Illud nimis crudele : sed venias, audias, dem, quod
[placet, facias.

F. Venturum me dicito : Quodsi verborum acerbitas
vexare possit, expectet verborum aculeos.

Act: V. Sc: II.

FIDELIS. VICTORIA.

2270

F. Video iam meis fortunam fauere consilijs,
cum mihi nouos, quibus illam excruciem, modos sup-
[peditet.

sed adest ipsa. Quid te iam rursus impulit,

2275 vt mihi nouas deinceps molestias exhiberes ?

V. Idcirco te accersiui, vt priusquam ex hac vita migrauero

- tibi, quoad possim, placeam. F. Nouæ artes, nouæ astutiæ.
- V. Gratias tibi, mi Fidelis, immortales ago,
quod me coram marito accusasti meo.
- 2280 quæ mihi celerem inducet mortem accusatio,
nisi ista doloris acerbitas vitam eripiat prius.
gratias, inquam, ago, quod tua iam moriens opera,
dolores infinitos moriendo finiam,
nisi mea in te adorando nimis insania,
- 2285 miseram hanc animam pœnis conficiat sempiternis.
Illud autem te oratum velim, et per amoris fœdera,
et amantium gaudia, et per postremas has lachrymas meas,
vt siue crimen, siue culpam istam meam, quod te offenderim,
non palam facias, sed tacito contineas pectore.
- 2290 quod enim feci, discessus vt facerem coegit tuus,
qui mihi videbatur languescentis amoris indicium.
Hoc si effeceris, nihil me tibi debere tamen dicam,
quia nihil est, quod possim persolvere,
præter inanem puluerem morituri corporis.
- 2295 Quod si anima e corporis custodijs auolans
et mortis vim effugiens, aliquid efficere valeat,
debere me dicam, vt debeo, tibi plurimum,
quia tum spes erit persoluendi quod debeo.
- F. Ita mihi ista oratione tua perturbasti pectora
vt pœniteat audiuisse. V. Ne te pœniteat, Fidelis,
2300 neque enim misericordiam mouere cupio,
nec te a crudeli instituto dimouere.
Illud tantum volo, vt errorem hunc meum cœlare velis.
vita inuisa mihi est, nec mors molesta, aut misera.
- 2305 quam ego alacri animo et erecto lubens oppetam,
vt simul cum vita, vitæ relinquam miserias.

- F. Cum iusto dolore commotus vindictam cogitas,
ineptum est foemineis aures praeberere vocibus.
- V. Si illud tibi molestum sit, quod non celerius moriar :
- 2310 en tibi me ad pedes prouolutam tuos,
en pectus istuc doloris ac luctus ergastulum,
fige, et transfige, et confige quantum volueris.
cupio enim errorem meum meo diluere sanguine.
- F. Nihil est quod citius furem placare possit animum,
- 2315 quam si inimicus se tuo subijciat imperio.
Tu mihi dictis animum penetrasti tuis,
atque vtinam primo sic fecisses,
nunquam huc res redacta foret : sed erige teipsam,
ignosco, et vt maritus ignoscat efficiam tuus.
- 2320 V. At sera nimis est haec, Fidelis, medicina tua.
F. At non tam sera, quin adhuc tempus siet.
V. Tempus erat, sed praeterfluxit tempus.
F. Victoria mea, quid agis ? ne dubites. Quid hoc noui est ?
ne te perdas, Victoria, nec illud committas,
2325 vt mortis metus plus possit quam mors. Quid iaces ?
Responde mihi : pro dolor, frigescit illico.
ah mea Victoria, num me agnoscis ? loquere Victoria.
At illa non respirat, supremum exhalauit spiritum,
certum est. Cornelius illam veneno sustulit.
- 2330 me miserum, quem sic transuersum egit iracundiae impetus,
vt reijceretur prorsus rationis imperium.
Ah dulcis Victoria, ego discessu hoc feci meo,
mea sola culpa, mihi, non tibi debetur supplicium.
Egone te mortua viuam ? viuam te mortua ?
- 2335 Cur sic in terram relaberis ? cur non Fidelem aspicias ?
Aperi istos oculos, nec mihi quondam gratissima lumina
tam subitis extinguantur dolorum tenebris.

- Aperi, inquam, oculos, et lachrymantem Fidelem cernito.
Vel viue, vt viuam, vel simul mecum relinque vitam,
2340 si tecum viuere non licet, nec sine te libet viuere.
Et ô vtinam, ô vtinam per fatorum leges liceret
vt mea mors meæ vita foret Victoriæ.
sed quid iuuat frustra lachrymarum vim effundere ?
fatorum leges immutabili necessitate
2345 conseruantur. Moriar itaque, neque tu viues tamen,
et tamen moriar, vt meo sic demum corpore
celebrem exequias et funera Victoriæ.
æquum enim est, vt quos primo iunxit amor, disiunxit
[odium,
2350 æterno mors iterum coniungat vinculo.
Te vero, quondam salus et vita mea, Victoria,
obsecro vt quamuis hoc merito contigerit meo,
non asperneris tamen istos honores vltimos
funeris tui ; et, si cor afflictum miserecordiam
2355 mereri debeat, afflicti miserere pectoris.
Nec illud tibi displiceat, quod toties Victoriam
lingua ista mea iam pœne languescens inclamauerit.
Jam enim finem faciet querelarum suarum,
et extremas postremo reliquias colliget
2360 vultus tui, quamuis mortui, serenissimi tamen,
reliquias laborum, quæ mihi quondam fuerunt dulcissima,
reliquias oculorum, qui mea quondam fixerunt pectora.
Accipe nunc postrema hæc a Fideli oscula,
postremas has quæ tui causa spargentur lachrymas,
2365 postrema hæc quæ propter amorem tui trahentur suspiria.
Oh : et adhuc spiritus est in corpore ! Vict. Eheu.
F. Ne sic desperes : respira, et viue Victoria.
V. Ah sine vt moriar. F. At ego, vt viuas, volo.

- mihi pro vtroque dolendum : sic meritum est meum.
- 2370 V. Adiuvā me obsecro. F. Num adhuc præterijt animi
[anxietas ?
- V. Præterijt, Fidelis. F. vide vt teipsam cures.
ego conueniam Cornelium : ne metuas, ignoscet Victoria.
- V. Hoc tibi acceptum referam.

2375 Act: V. Sc: III.

VICTORIA. VIRGINIA.

- Vict. Virginia, exi. Vir. Num tu foras emisisti Attiliam ?
- Vict. Minime. Vir. Certe fugit.
Nam et illius arca inanis est, et ipsa non est domi.
- 2380 Vict. Vt lubet : parum refert : sed nostin quid effecerim ?
mortuam dum me simulo, dum fictas effundo lachrymas
sic illum commoui, vt vna mecum perire constituerit.
- Vir. Gaudeo, ita me dij ament, hera.
- Vict. Propera ergo, quantum potes, vt Frangipetram conuen-
- 2385 [ias,
atque illi dicas, vt quod præcepi minime perficiat.
nosti quid velim ? Vir. Ne Fidelis periclitetur scilicet.

Act: V. Sc: IV.

APPARITORES. ONOPHRIUS. ATILIA.

- 2390 Ap. 1. Non est quod quenquam reprehendas præter teipsum.
ipse rem totam confessus es coram iudice.
- O. Timor me coegit, vt illud de me dicerem
quod minime feceram. Ap. 2. Age moue te ocyus.
- O. Quo, quorsum, et quousque me sic pertrahitis ?
- 2395 Ap. 1. Ad carcerem, vt crastino die pœnas luas
illo in loco vbi hoc furtum feceras.
- O. Patiamini, quæso, optimi viri,
vt priusquam ex hac vita excessero
pauca præfari liceat. Ap. 2. si modo breui perfeceris.
- 2400 O. Sic faciam, siquidem brevis oratio penetrat.
Ingemit, et duplices tendens ad sidera palmas
talīa voce refert.

- O fortuna potens *quam* variabilis !
 O fortuna ferox, *quam* intractabilis !
 2405 O fors fortuna, cur non es omnibus vna ?
 Ego Onophrius Lyricorum Coryphæus,
 Ampliator Calepini, corrector Cornucopiæ,
 Commentator Ouidij, censor Virgilij,
 Præceptor Fidelis, doctor iuventutis,
 2410 trahor per pagos, per vrbes, per oppida,
 perpressus carcerem, perpressus vincula,
 passurus crucem, et passurus vulnere.
 cur mihi deest ferrum quo mea transfigam pectora ?
 pulchrius enim est *cum* dignitate mori
 2415 *quam* sine laude viuere, vt Maro noster,
 Læthumque volunt pro laude pacisci.
 App. 2. Sit pudor, et finis. O. miseremini mei,
 miseremini saltem vos amici mei, obsecro.
 proh deûm atque hominum fidem, Quid enim nisi vota
 2420 [supersunt ?
 Nos qui sumus in hoc mundo,
 Vitiorum in profundo,
 Jam passi naufragia :
 Gloriöse Transmontane,
 2425 ad salutis portum trahe,
 Vbi pax et gloria.

Act: V. Sc: V.

FIDELIS *cum seruo* NARCISSO. ONOPHRIUS. VICTORIA.

APPARITORES. ATTILIA. VIRGINIA.

- 2430 F. Cornelium adhuc reperire non possum.
 certum est, eum expectare dum domum redeat.
 O. Ah domine Fidelis, vindica me, libera me ab homini-
 [bus iniquis.
 F. Quid tu, malum, *cum* ista veste, et quid isti tecum
 2435 [volunt ?
 O. Dicit Cato, Interpone tuis interdum gaudia curis.

- ego itaque mutata veste recreationis gratia
dum nocte superiori cogitabundus perambulo,
isti me vt furem apprehendunt, et virgis cædere
2440 minantur vt latronem. Nosi vero tu ipse
quod ego sim integer vitæ sceierisque purus.
- Vir. (*rediens a Frangipetra*) Hera, et latro, et Attilia simul sunt
[comprehensi.
- F. Quid ille furatus est? Ap. 1. vestes quasdam.
- 2445 F. Spectatæ probitatis homo hic est,
nec illi, feram, vt inferatur iniuria.
- O. Perge vt cœpisti, Fidelis magnanime;
nec sinas, vt qui te bonis instruxit literis,
tam insigni sic afficiatur contumelia.
- 2450 Vict. Iste mihi, Fidelis, vestes eripuit,
sed quia tibi amicus est, remitto lubens.
- F. At nihil eripuit, Victoria, quomodo vero se res habeat,
exponam deinceps. Interim quid istam comprehenditis?
- Ap. 2. Inuenimus eam cum istis pannis ambulantem,
2455 quas cum aliunde eripuisse putaremus,
ad iudicem perduximus, qui illud nobis præcepit,
vt eam in carcerem conijceremus,
nisi siquid aliud heræ placeret suæ.
- F. Hoc a me primum cognosce, Victoria.
- 2460 Narcissus meus cum tuam deperiret Attiliam,
nec ea potiri posset, arte aggreditur.
hisce vestibibus ornatus, ad portam cibum petit.
illa aperit, hic intrat, quid egerint deinceps nescio,
hoc satis est, quod Marcelli aduentu territus
2465 fugerit quasi latro, vt seruaret Attiliam.
- Vict. Itane mastygia, in meas ædes introducis quempiam
qui illas tam turpi facinoris labe polluat?

- feres quod merita es. At. feci hoc bono animo, hera.
 Ille cibum petijt, ego miserta sum, vt soleo, pauperis,
 2470 at is subito intrauit, ianuam occlisit, vim intulit.
 clamare cum volui, iurat rem palam fore.
- V. Honesta excusatio. Att. Ille fidem mihi dedit suam.
 V. Quid ? vt te sibi vxorem acciperet ?
 Att. Maxime ; et est ille mihi vir, et maritus.
- 2475 Cumque ille nostras pultaret fores Onophrius,
 ego Narcissum esse putans, quæ mea erant
 omnia comportauit, vt simul cum eo fugerem.
- F. Hoc minus malum est, quam esse credideram.
 Itaque ne tibi amplius molesta sis, Victoria,
 2480 I intro, vestis restituetur, et quod tu speras
 propulsabo facile. nosti quid velim. sed illi ⁴ ignosce. ⁴ Attiliam
 V. Sinite vt discedat. Ap. 1. eat sane. V. At mei obsecro ^{dicit}
 meminervis, Fidelis. F. faciam, et perficiam.
- V. eamus ergo Virginia. sed quid de illo quod præcepi tibi ?
 2485 Vir. Fugit ille nescio quo, nec quicquam est ausus aggredi.
 F. Videtis, ni fallor, probitatem istius hominis : liberetis
 [igitur.
- Ap. 2. Ipse crimen confessus est coram iudice,
 qui nos eum in carcerem iussit includere.
- 2490 O. Timor tormenti me sic coegit loqui,
 tormentum enim dicitur, quasi torquens mentem.
- F. Hoc iam nunc velim vt scias, Onophri,
 me condonasse, et in gratiam redijsse cum Victoria,
 atque illud vna efficiam vt ignoscat Cornelius.
- 2495 Itaque tibi mirum videri non debet, si tibi consulam.
 liberatus enim sum ab illo furore iracundiæ,
 qui oculos perstrinxit, ne tuum probarem consilium.
 Vos vero, boni viri, istum ad iudicem reducite.

2500 Rem totam ostendite, atque illum meo rogate nomine
vt hunc remittat, hominem honestum et satis probum.

Act: V. Sc: VI.

FORTUNIUS. BARBARA. SANCTA. MEDUSA.

OCTAVIANUS. FIDELIS. APPARITORES.

B. (*in domo*) O scelus, ô fata. adesdum Sancta. adiuua me
2505 [obsecro ¹.

Ap. 1. Quis hic sonus est, qui nostras complet aures?

Sa. (*in domo*) Aperito hanc januam sceleste. B. vae miseræ mihi.

O. Ferte opem, ferte opem. Fid. secedam huc paululum.

Ap. 2. Arcte comprehendite : quid hoc noui est?

2510 Quid isti tuum furati sunt? Oct. ego omnino nescio,

In lecto eram. Quid tibi contigit Barbara?

B. Quo nihil peius accidere potuit. O. Quid illud est?

B. Scelestus ille, huius sceleratæ auxilio
intrauit, vitiauit. O. sanguine pœnas dabis.

2515 Ap. 2. At caue Octauiane ; festina lente.

O. Ah perfida, hæccine est quam mihi præstas fidem?

M. Ne sic mihi, Octauiane, succenseas.

Juuenis iste mihi persuasit, quod Barbara
tacito consensu, et secreto amoris fœdere,

2520 illi astricta fuerat : ego igitur, quod vtrique gratum foret,
quoad potui effeci, atque illum introduxi.

B. Nullum ego consensum noui, nulla amoris fœdera,
nec illum in vita vidi, ante hunc diem vnquam.

Fo. At illud verum non est, ne dicas, Barbara.

2525 Fi. Tune hoc fecisti Fortuni? O. siccine tractare soles
amicos, Fortuni, tuos? rapite, inquam, ad carcerem.

Fi. Jam par pari referre possem, Fortuni, tibi.

Fo. At quid agis? conspirauimus nos inter nos.

¹ Exeunt Me-
dusa et For-
tunius, sequ-
untur Octau-
ianus indusio
tectus gladium
tenens, Sancta
lucernam,
Pamphila ve-
ru portat &c.

- Fi. Octauiane, nisi molestum sit, audi iam obsecro.
2530 Quod factum est, infectum fieri non potest.
si tu Fortunium in capitis periculum adducas, quid prod-
[erit ?
neque enim hoc maculam natæ absterget tuæ.
sed secedas huc paululum. census et opes Fortunij
2535 stirps etiam et maiores te longe superant. O. non nego.
Fi. Accidet igitur satis commode si hanc vxorem duxerit.
O. Mihi sane placet, si Fortunius voluerit.
Fi. Id ego efficiam. diligentius hæc tecum, Fortuni, cogita.
Vim intulisti virgini : deprehensus es, vt vides.
2540 vel tibi supplicium infligatur, vel mors necesse est,
si res ad iudicem deferatur. illud igitur optimum puto
vt illam tibi habeas vxorem : sic et vitæ nimirum tuæ,
et illius pudori optime consulueris.
Fo. Cum eo iam res redacta sit, assentior tibi,
2545 sed vereor, ne illa non consentiat.
Fi. At illud ne metuas. Vides quid tibi euenierit, Barbara,
vides amoris nostri disrupta vincula.
Itaque ne aspernêris nobilem istum iuuenem Fortunium.
sic et patris ex animo delebis molestias,
2550 et ab ipso Fortunio depelles periculum,
et casu contractam hanc absterges maculam,
et mihi sane feceris longe gratissimum.
B. Quando tibi hoc placuerit, Fidelis, fiat sane.
lingua nulla est, qua negem quicquid roges.
2555 Fi. Habeo gratias. Nunc ergo, quod felix faustumque siet
vos inuicem amplectimini.
Fo. Illud tibi polliceor, me semper habiturum te in delicijs :

- sed nolim vt amorem quem Fideli præstiteras,
anteponas et honori meo, et officio tuo.
- 2560 B. Si *illum* amare potui, qui me fere semper contempserat,
multo magis amantem et *maritum* amabo *meum*.
- O. Filij mej, dijs sit gratia, *quod* res euenerit tam foeliciter.
eamus intro : Nam et frigus et nox molesta sunt mihi.
Vale, Fidelis. Fi. Et tu etiam Octauiane.
- 2565 Fo. Postquam hoc nobis tua contigerit opera,
hac nocte nobiscum eris, Medusa, et posthac *nunquam*.
gratias tibi ago, Fidelis. F. sit fortunatum, quod
[aggressus es, Fortuni.
- M. Quid ego effecerim, ostendet tempus,
2570 et tibi me multo chariorem reddet.
- Ap. I. Et nos etiam aliquam mercedem expectauimus.
- Fi. Valete. (dat eis nummos

Act: V. Sc: VII.

FIDELIS. NARCISSUS. ATTILIA. CORNELIUS.

- 2575 F. Quid tibi de hac re videtur, Narcisse ?
N. Admiror tuam, here, naturæ præstantiam,
qui non solum inimicis ignoscis tuis,
sed eorum etiam saluti et dignitati consulis :
et, ne fidem infidæ datam falleres,
2580 Barbaram contemnis tui amantissimam.
Hoc ego non facerem, quin et istum Fortunium
in carcerem conijcerem, et ipse solus potirer Barbara.
- F. At de Barbara, Narcisse, non est *quod* dubitem :
Illum habet virum, me amatorem suum.
- 2585 hoc potius agendum est, vt expediam Victoriam.
- N. Illud vere magnanimum decet : sed quid tam subito
[mutatur sententia ?

- F. Accersiuit illa me : ad pedes moribunda concidit meos,
veniam petijt, impetrauit. N. Magna est facultas fœminæ,
2590 quæ et ferreum pectus mollire potest, et placidum irritare.
- F. Hoc sæpe in meipso verum esse sentio.
sed vt Victoriā absoluamus, quid si rem ordine
vt gesta est exponam ? nam et furtum tuum apertum est,
et te suam Attilia vendicat.
- 2595 N. Optime : sed sic vt Cornelius non intelligat
rem hanc a nobis. F. scio quid velis, non intelliget.
ipsum aggrediar callide. N. sed heus, here, ipse adest.
- F. fac iam verbis meis vultus respondeat tuus.
Et non hoc præscisse me oportuit ante, Narcisse ?
- 2600 N. Ego nihil suspicatus sum hinc euenturum mali.
F. Heu quas turbas concitasti improbe ! N. vehementer doleo.
- C. Fidelis seruo iratus est suo, quid hoc noui est ?
- F. Illa immerito morietur, et ipse Cornelius
me iure infestis prosequetur odijs,
2605 quod castam et pudicam amiserit Victoriā.
me miserum, et te pessimum qui ista narrasti mihi.
- C. Mea, ni fallor, hîc res agitur,
nec mea quicquam meruit Victoria.
- N. Here, si hoc præscissem, perijssem priusquam ad eam
2610 [accederem.
sed quoniam, quod præterijt, reuocari non potest,
quod futurum est, ne eueniat, prouideri decet.
- F. Et quisnam mihi relictus est prouidendi locus ?
- N. Vt Cornelio rem totam explices. C. Accedam propius.
- 2615 F. At ille non credet. C. Quid tu hîc Fidelis ?
- F. Nescio quid nihili. C. Quid tam tristis et seuerus es ?

- F. Quid ita tibi, Corneli, videor ?
C. Quid ? *nam* vultus tuus *mœrorem* indicat ?
F. Duo sunt quæ non me *solum*, sed et *totum* *terrarum* orbem
2620 *sursum* *deorsum* agunt, fortuna, et Amor,
hic puer cæcus, illa proterua *fœmina*.
C. *Meæ* *perquam* similis. F. *vtinam* esset, *tum* mundus foret
[*immundus minus*.
sed quid illud est quod habes in manibus ?
2625 C. *Venenum* hoc est, quod *meam* a medio tollet *Victoriam*.
F. At tua, Corneli, *vxor* pudica est, et vita dignissima.
C. Quid ? an non illud quod perpetravit, mortem meretur ?
F. Nihil perpetravit illa : noster est error, non illius.
C. Quid igitur de illo dicis, qui ex meis exiuit *ædibus* ?
2630 F. *Seruus* hic erat meus, *Narcissus*, qui *cum* *tuam* amaret
[*Attiliam*,
ad *illam* accessit, et illo quem vidimus, egressus est modo.
C. At qui hoc scire potuisti ? F. Ab ipsa nimirum *Attilia*.
C. Vbi est *Narcissus* iste ? fac vt conueniam *hominem*.
2635 F. *Narcisse*, accedas propius. N. Ignosce mihi, Corneli,
[obsecro.
C. Dic vno verbo quomodo se res habuerit.
N. Amaui *Attiliam* : hora constituta veni : re peracta redij.
C. Sed *cum* ex *ædibus* exires meis, nihilne loquutus es ?
2640 N. Quod sciam nihil. C. Quid igitur nominasti *Victoriam*,
Vxorem *meam* ? F. Perierunt omnia.
N. Oh iam memini me ista dixisse, *cum* egrederer,
O *Victoria*, *Victoria*, longe iucundissima,
quæ me tantis *onerasti* hac nocte *gaudijs*.
2645 *quum* enim diu in *Amoris* castris militassem amans,
nec tamen *Attiliam* potuissem consequi,
cum illa ad extremum votis pareret meis,
Victoriam mihi consequutus videbar iucundissimam.

- Itaque quod victor in Amoris proelio forem, dixi Victoria,
 2650 non quod tuam, Corneli, vxorem appellauerim.
- C. Attilia, exi. videbo quid monstri alant.
- F. Saluus sum tua opera. N. Si aliud fuisset nomen Victoriae,
 perijsssem profecto. A. Quid me vis, here?
- C. Nostin' hunc hominem? A. Quidni norim, cum mihi
 2655 [maritus sit?
- C. At quomodo istas clam me confecistis nuptias?
- A. Ille mihi amorem narrauit suum, apprehendit manu,
 promittit, si taceam, me illi vxorem futuram.
- N. Ego ad te accessi, fateor, sed vt ad scortum, Attilia.
- 2660 nec tibi quicquam præter amorem promisi meum.
- A. Non meministi, bone vir, cum ego, vt te reijcerem,
 clamare occœpi, tu vero vt tacerem, promisisti nuptias?
- N. Male mehercule tibi consulis, Attilia.
 Illud enim certum est, si te vxorem duxero,
 2665 et vestem et victum, et nummos etiam de tuo
 mihi suppeditandos esse. ego, vt vides,
 Omnia mea mecum porto. Itaque — At. Quid itaque?
- N. Itaque laborandum tibi erit, atque elaborandum, Attilia.
- At. Quasi ego ociosa esse soleam.
- 2670 N. Sis mea sane, quoniam ita vis : neque enim repugno.
- C. Quam sæpe humanum iudicium labitur !
- F. At illud optime quod res palam fiat.
- C. quum igitur tu hanc rem, Narcisse, in lucem protuleris,
 quamuis insignite iam mihi feceris iniuriam,
 2675 agnosco tamen, sed illa lege, vt meam tibi
 Attiliam sumas vxorem. N. lubens assumo, et gratias ago.

Act: V. Sc: VIII.

ONOPHRIUS. CORNELIUS. FIDELIS.

- O. Nos autem lætari debemus.
- 2680 F. Onophri, gaudeo, ita me dij ament, quod eorum manus
[effugeris.
- O. Amplitudini tuæ, Fidelis, ago gratias :
infinitas enim referre non possum. Sed quid hoc est ?
Quid tibi cum his hominibus, et masculini et fœminini
2685 [generis
sub Joue frigido ? si vobis bene est, ego quidem valeo.
- F. Nuptias, Onophri, hîc instituimus
inter Narcissum meum, et huius Attiliam.
- O. Vobis gratulor, mihi gaudeo.
- 2690 C. Quoniam ita euenit, vt Onophrius huc accesserit
tam opportune, vtinam nouas has nuptias
festiuo quodam carmine celebraret. F. Recte mones.
sine vt in hac re te exorem, Onophri,
vt nobis quoddam componas epithalamium. O. Epithalam-
2695 [ium ?
ô vis vt ego fungar officio pronubi ?
Libenter sane : sed vt non solum omni officio
ac potius pietate erga te, cœteris satisfaciam,
sed meo etiam honori et famæ consulam,
2700 tempus mihi et spacium ad cogitandum concedito.
Electis enim verbis vtendum est, non vulgaribus
in inuocando Thalassio, et Hymenæo.
Vilis autem iste vestitus meus
magis idoneus est euocandis furijs
2705 (absit omen verbo) quam inuocando nuptiarum deo.
Sed vestro rogatu, Fidelis, et Corneli,
vigilabo hac nocte vsque ad gallicinium,
in peruoluendis Zwinggeri tabulis.
Cras si redeatis, spectatores optimi,
2710 audietis bona cum venia epithalamium Onophrij.
Interim vero, viuite, valete, plaudite.

Notes.

- 6 *Nec sanum corpus nec mens in corpore sana.*
Juv. *Sat.* X. 355 : Orandum est ut sit mens sana in corpore sano.
- 8-9 *Comica proueniunt animo commenta sereno : | nubila sunt tragicis tempora nostra malis.*
Ov. *Trist.* I. 1. 39, 40 : Carmina proueniunt animo deducta sereno : Nubila sunt subitis tempora nostra malis.
- 48 *amantium iræ amoris est redintegratio.*
Ter. *And.* III. 3. 23 : Amantium iræ amoris integratiost (given in *Illustrium Poetarum Flores per O. Mirandulam, Lugduni 1566*, p. 80 with « redintegratio est »).
- Lily, *A Shorte Introduction of Grammer*, 1577, C iiii : when a Verbe commeth betweene twoo Nominatiue cases of diuers numbers, the Verbe maye indifferently accorde with eyther of them, so that they be both of one Person : as *Amantium iræ, amoris redintegratio est...* *Quid enim nisi vota supersunt.*
- 54 *fortuna stultorum domina.* See l. 2054 n.
- 66 *habent despiciatui.*
Plaut. *Men.* IV. 3. 19 : habes despiciatui.
- 72 *Quid tute tecum Gallule?*
Ter. *Heaut.* I. 2. 26 : Quid tute tecum ?
- 77 *alia nunc est narrandi locus.* See l. 1039 n.
- 81 *id olim edoctus sum vt taceam et contineam optime.*
Ter. *Eun.* I. 2. 23 : quæ vera audiui, taceo et contineo optime.
- 95 *vt sus Minervam doceat.*
Cic. *Acad.* I. 5. 18 : etsi non sus Minervam, ut aiunt, tamen inepte quisquis Minervam docet. Cp. Cic. *Ad Fam.* IX. 18.
- 99 *si amens auferat, quod amans attulerat.*
Plaut. *Merc.* Prol. 81 : amens amansque.
Ter. *And.* I. 3. 13 : amentium, haud amantium.
Schonheim, *Proverbia* (1734) p. 273 : omnis amans, amens.
- 102 *consuetudo in naturam vertitur.*
Sall. *Jug.* 87 : mihi benefacere ex consuetudine jam in naturam vertit.
- 104 *ad nostram... fluunt sententiam.*
Cp. l. 1592 n.
- 122 *eat, viuat, valeat.*
Ter. *And.* V. 3. 18 : Immo habeat, valeat, vivat cum illa. *Habeat*

(cp. Plaut. *Amph.* III. 2. 47 : valeas, tibi habeas res tuas) would very naturally in this phrase be understood as *abeat*.

123 *quot celum stellas, tot habet locus iste puellas.*

Ov. *Ars Am.* 55 : quot celum stellas, tot habet tua Roma puellas. *iste*. Used generally in late Latin in the sense of *hic*. Cp. l. 1669, and *Pedantius* l. 74. n.

124 *vbi satietas incipit fieri, commuta locum.*

Ter. *Eun.* V. 5. 3 : vbi satias cœpit fieri, commuto locum.

126 *Est hoc aliquid quod dicis, sed non sunt in eo omnia.*

Cic. *de Sen.* III. 8 : est istuc quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia. *Pedantius* l. 1455 : est hoc aliquid quod dicis, tamen in hoc aliquo non insunt omnia.

It was possibly owing to a recollection of the *Pedantius* form that Fraunce introduced into the Ciceronian phrase the words « hoc aliquid » which are used in a technical sense by the schoolmen. Cp. Nizolius, *Antibarbarus*, Franc. 1674, p. 176 : hoc aliquid, hoc est, una aliqua numero singularis & individua qualitas.

132-134 *Poeta cum primum animum ad amandum appuli, Id mihi negotij credidi solum dari, Amica ut placerent quas fecissem fabulas.*

Ter. *And.* Prol. 1-3 : Poeta quom primum animum ad scribendum adpulit, Id sibi negoti credidit solum dari, Populo ut placerent quas fecisset fabulas.

138 *Omnia vincit amor, et nos cedamus amori.*

Verg. *Ecl.* X. 69. Cp. l. 2045.

143 *in poetarum numero nomen profiteor meum.*

Ter. *Eun.* Prol. 3 : In his poeta hic nomen profitetur suum.

150 *nemo adeo ferus est qui non mitescere possit | si modo cultura patientem accomodet aurem.*

Hor *Ep.* I. 1. 39. (« ut non » « commodet »).

157 *fallere, flere, nere posuit deus in muliere.*

Cp. Gartner, *Dicteria* (1574) (sub « Mulier ») : Mentiri, nere, lacrymari, nilque tacere, Decipere, hæ veræ dotes sunt in muliere.

160 *tollit enim de medio syncope.*

W. Lily, *Breuiissima Institutio* (1549) : Syncope est ablatio litteræ vel syllabæ e medio dictionis.

170-171 *quamuis Fidelis amicus est... tamen magis est amica Veritas.*

Fraunce, *Lawiers Logike*, p. 67 : So sayde Aristotle of his owne mayster Plato, Amicus Socrates, amicus Plato, magis amica veritas, I loue Socrates and Plato well, but I like the truth better.

Roger Bacon, *Opus Mag.* I. vii : Amicus est Socrates magister meus sed magis est amica veritas, a translation of Ammonius, *Aristotelis vita* (ed. Westermann p. 399) : φίλος μὲν Σωκράτης ἀλλὰ φιλέτερα ἡ ἀλήθεια.

Cervantes, *Don Quixote* II. cap. 51 : Amicus Plato, sed magis amica veritas.

Cp. Aristotle, *Eth. Nic.* I. 6. 1 : ἀφοῦν γὰρ ὄντων φίλοι, δεινὸν προτιμᾶν τὴν ἀλήθειαν.

Plato, *Rep.* X. c. I. p. 595 B (in regard to Homer) : ἀλλ' οὐ γὰρ πρό γε τῆς ἀλήθειας τιμητέος ἄνθρωπος, and *Phædo*, p. 91 (where Socrates says) : ὁμοῖς.. ἄν ἐμοὶ πειθῆσθε, σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀλήθειας πολὺ μᾶλλον...

The above passages are given in *Notes and Queries* I Ser. III, 468 and in W.F.H.King's *Classical.. Quotations* (1904).

172 *Frustra sapit qui sibi non sapit.*

Occurs in Culmann's *Sent. Pueriles*.

Cp. Walter Haddon, *Poematum* 1576, G 1 verso : Ille sapit vere qui sapit ipse sibi.

T. Lodge, *Rosalind* : What, 'tis not so old as true, « Non sapit qui sibi non sapit ».

Dekker, *Old Fortunatus*, Fortune (speaking to Virtue) : Poor fool ! 'tis not this badge of purity Nor *sibi sapit* painted on thy breast, Allures mortality to seek thy love.

173 *qui bonus est φιλαυτος.*

Arist. *Eth. Nic.* IX. 8. 7 : "Ὡστε τὸν μὲν ἀγαθὸν δεῖ φιλαυτον εἶναι· καὶ γὰρ αὐτὸς οὐρήσεται τὰ καλὰ πράττων καὶ τοὺς ἄλλους ὠφελήσει.

proximus sum egomet mihi.

Ter. *And.* IV. 1. 12.

Müllenhoff and Scherer, *Denkmäler*, (1873) quote from a Nürnberg ms. of the 10th or 11th century the proverb : Ipsemet unicus est : sibi soli proximus ipse est.

Marlowe, *Jew of Malta*. I. 1 (Barabas *log.*) : Ego mihimet sum semper proximus.

T. Nashe, *Have with you* (ed. M^c Kerrow, III p. 71) : I hold *unusquisque proximus ipse sibi*, euery man is the best Frend to himself.

Cp. 175 n.

175-176 *Cum fueris praxto, semper tibi proximus esto, Cum fueris alibi, proximus esto tibi.*

Dion. Cato, *Distycha* II : Dapsilis interdum notis charis et amicis, Cum fueris foelix semper tibi proximus esto. Cp. 173 n.

177 *lupus est in fabula.*

Cic. *ad Att.* XIII 33. Ter. *Ad.* IV. 1. 21.

182 *Quot pilos habent asinorum cutes, | tot et plures tibi mitto salutes.*

J. Howell, *Epist. Ho-Eliaæ* IV, 27 quotes some lines of Skelton, beginning « Salve plus decies » and ending « Quot cœli stellæ, quot sunt miracula Thomæ, Quot sunt virtutes, tantas tibi mitto salutes ».

- 188** *cui nihil est in vita potius quam tecum colloqui.*
Cp. Cic. *de Rep.* vi. 9 : nihil mihi potius fuit quam ut Massinissam convenirem.
- 189** *totum frustra perreptavi oppidum.*
Ter. *Ad.* iv. 6. 3 : Perreptavi usque omne oppidum.
- 205** *non progredi.. est regredi.*
These words are quoted as a proverb by J. Spencer, *Things new and old* (1658) pp. 560, 589, and by Bacon, *Colours of Good and Evil* 10 : Non progredi est regredi, Qui non proficit, deficit.
Professor Bang reminds me of the French proverb, « qui n'avance pas recule ».
- 208** *in via.. aberrasti.* See l. 467 n.
- 214** *Vt.. sol inter minora sidera.*
Hor. *Epod.* XV. 1, 2 : Nox erat et caelo fulgebat Luna sereno | Inter minora sidera.
- 215-216** *rhetorum.. methodo, ab auditoris.. captata benevolentia.*
Cic. *de Or.* II. 79, 322 : cum erit utendum principio... ex eis apud quos agetur, sententias duci licebit.. ut benevolos beneque existimantes efficiamus.
A. Lake, *On Exodus XIX* (quoted by J. Spencer, *Things new and old*, 1658, p. 133) : The Rules require that an Orator should first *captare benevolentiam*, work himself first into the good liking of his Auditors.
- 219** *in Catone moralizando*, in drawing moral lessons from the *Distycha* of Dionysius Cato, a famous school-book.
- 220** *Ovidio de medicamine faciei.*
Medicamina faciei, or as it is called in old editions *De medicamine faciei libellus*, is a fragmentary work, ascribed to Ovid.
- 221-222** *etsi tantam ingenij excellentiam imitando consequi non potuimus, | voluntate tamen proxime accessimus.*
Cic. *De Off.* III. 1 : si minus imitatione tantam ingenii præstantiam consequi possumus, voluntate certe proxime accedimus.
- 224** *silentio dignum.*
Hor. *Carm.* II. 13. 29 : sacro digna silentio.
- 228** *ut quod captassem primo, postremo caperem.*
Cp. Plaut. *Amph.* II. 2. 189 : tu si me impuditiæ captas, non potes capere.
- 256** *cum exclusio unius est inclusio alterius.*
Taken from the definition of a disjunctive proposition in Logic ?
- 263-266** *bonis literis... | quæ naui fracta simul cum domino enatare possunt.*
Cp. l. 267 n.
- 267** *quæ nec eripi nec surripi possunt.*
Cic. *Parad.* vi. 3. 51 : virtus quæ nec eripi nec surripi potest neque naufragio neque incendio amittitur.

269-270 *Adde quod ingenuas didicisse fideliter artes | emollit mores, nec sinit esse feros.*

Ov. *Pont.* II. 9. 47.

277 *hinc Vates ille, de quo loquuntur mille.*

Skelton, *Why come ye not to Court?* *ad fin.* : Hec vates ille de quo loquuntur mille.

278-279 *Collige Virgo rosas, dum flos nouus, et nouus æstus | et memor esto æuum sic prosperare tuum.*

These lines are a variation of lines 49-50 of the poem *De rosis nascentibus* beginning « Ver erat ». where in place of « et nouus æstus » we find « et noua pubes ». The poem has often been attributed to Ausonius and included in his works as No ccclxi. Dr Sandys however pointed out in the *Spectator* 23 Jan. 1904 that, though this attribution was made by Hieronymus Alexander before 1516, the poem is now excluded from the best editions of Ausonius.

The couplet (in its correct form) is quoted by Burton, *Anat. of Mel.* III. 2. 5. 5. It suggested Herrick's famous lyric « Gather ye rosebuds ».

281 *Usus promptos facit, fœminæ ludificantur viros.*

Lily, *A short Introduction*, The Accusative Case : Verbs Transitives are all such as have after them an Accusative Case.. as, Usus promptos facit. Fœminæ ludificantur viros.

Bacon, *Short notes for civil conversation*, *ad. f.* : Usus promptos facit. Cp. Ovid. *A. A.* II. 676 : Solus et artifices qui facit usus erit.

283 *da mihi atque affer mihi.*

Ter. *Heaut.* II. 1. 11 : Magis nunc me amicae dicta stimulant « da mihi » atque « adfer mihi ».

Gartner, *Dictæria*, 1574, (sub « Amor ») : Illum nullus amat qui semper, da mihi, clamat.

285 *nervos elidunt.*

Cic. *Tusc.* II. 11, *ad fin.* : (poetæ) nervos omnes virtutis elidunt.

288-289 *superna cogita, cor sit in æthere, | felix qui potuit fœminam contemnere.*

Lines 27 and 28 of a poem *De contemptu Mundi*, (beginning « Cur mundus militat ») ascribed variously to Jacobus de Benedictis, or Jacopone, author of the « Stabat Mater », or to St Bernard of Clairvaux. Translated by M. Edwardes in the *Paradise of Dainty Devises*, 1592. The poem is given in R. C. Trench's *Sacred Latin Poetry* (1864) p. 264.

290-291 *tam cito labuntur eius amabilia, | quam vasa figuli quæ sunt fragilia.*

Ibid. II. 3, 4 : Tam cito labitur eius potentia | quam vasa figuli quæ sunt fragilia.

303 *Aut amat aut odit mulier, nihil est tertium.*

Publ. Syrus, *Sentent.* 42 (Ribbeck).

- 308** *benefacta male locata, malefacta arbitror.*
Ennius in Cic. *De Off.* II. 18.
- 310** *olcum et operam... perdidisse.*
Cp. Plaut. *Pæn.* I. 2. 119. *et alibi.*
- 311** *præceptor legit, vos vero negligitis.*
Lily, *A shorte Introduction of Grammer* 1577, Ciiii : A Verbe Person-
all agreeth with his Nominatiue case in number and Person :
as *Præceptor legit, vos vero negligitis*, The Mayster readeth, and
yee regarde not.
- 317-318** *Adultus iuuenis tandem custode remoto, | cæreus in vitium flecti, monitor-
ibus asper.*
Hor. A. P. 161, 163 (« Imberbus iuuenis » « cereus »).
- 321-323** *Inter... molestias, illam... acerbissimam, | cum præteritas delicias miseri
reminiscimur.*
Boeth. *de Consol.* II. Pr. 4 : Sed hoc est quod recolentem vehemen-
tius coquit. Nam in omni adversitate fortunæ infelicissimum
genus est infortunii fuisse felicem.
R. Greene, *Never too late* (1607) I 3 *verso* : he sighed out this olde said
sawe, Miserrimum est fuisse beatum.
T. Nashe, *Works*, ed. M^c Kerrow, III p. 116 : Miserum est fuisse
fœlicem.
Dante, *Inf.* v. 121 : Nessun maggior dolore Che ricordarsi del
tempo felice Nella miseria.
Chaucer, *Troilus* III. 1625 : For of fortunes sharp adversitee The
worst kinde of infortune is this, A man to have ben in prosperi-
tee, And it remembreth, whan it passed is.
Tennyson, *Locksley Hall* : a sorrow's crown of sorrow is remember-
ing happier things.
See W.F.H. King's *Classical... Quotations*, No 1677.
- 330** *cum oculos... pascere.*
Ter. *Phorm.* I. 12. 35 : Restabat aliud nil nisi oculos pascere.
Cp. l. 1242.
- 352** *poterint.* So, apparently, the Ms. for « poterunt ». Fraunce commits
the same solecism in a letter to Philip Sidney appended to his
manuscript on Emblems etc (*MS. Rawlinson D. 345. 1*) : hæc si non
displiceant, illa fortasse placere poterint.
- 363** *Non potest quicquam nimis vehemens esse diuturnum.*
A variant of the proverb « Violentum non est diuturnum ». See
Pedantius 1556 n. and « Addenda ».
- 389** *verborum aculeis.*
Cic. *Pro Sulla* xvi. 47 : aculeos orationis. Cp. l. 2268.
- 414** *ut nunquam peccem amplius.*
An allusion probably to the Gospel of St John, VIII, 11.
- 418-419** *tibi... quam ego in pectore mecum circumfero.* See ll. 875-876 n.

439-440 *Qui primus ingressus est in amoris vias | idem aggressus est labores Herculis.*

Plaut. *Pers.* I. 1. 1 : Qui amans egens ingressus est princeps in amoris vias, Superavit ærumnis is suis ærumnas Herculis.

Cp. l. 984.

445 *et domi iam est, nec erit tamen domi.*

Aristoph. *Acharn.* 395-396 : Δι. Ἐνδον ἔστ' Εὐριπίδης; Θερ. οὐκ ἔνδον ἔνδον ἔστιν εἰ γνῶμην ἔχεις.

Cp. *Pedantius* 2267 : Non sum, non possum, non libet esse domi.

450 *vult, non vult.* (In Ms. *vut, non vult*).

B. Spagnuoli (Mantuanus), *Ecl.* IV. (of woman) : Vult, non vult, secumque sibi contraria pugnat.

451 *in levitate tantum constantissima.*

Ov. *Tr.* V. 8. 18. (of Fortune) : et tantum constans in levitate sua est.

Cp. Bernard of Morlaix, *De contemptu mundi*, lib. II. (in a tirade against woman) : stans in amoribus, in levitatibus est modo fixa.

John Boys, *An Exposition of the Festivall Epistles*, Pt. 3, (1615) p. 43 : Astrologers.. constant in their vinconstancie.

462-463 *Commune est isthoc in amore malum, | vt amantem fugiant, fugientem ament.*

See l. 1006 n.

467 *quam tota aberrat via.*

Ter. *Eun.* II. 2. 14 : tota erras via. Cp. II. 208, 850.

473 *sero sapiens.*

Cic. *ad Fam.* VII. 16 : « sero sapiunt (sc. Phryges) », (a proverb).

478 *Vnitas non facit numerum.*

Seton, *Dialectica* 1577 : Numerus est vnitatum collectio, vt viginti. Vnitas est quiddam, non quantum, vnde quemvis numerum licet procreare. Binarius est numerorum minimus.

Cp. Marlowe-Chapman, *Hero and Leander* V : For one no number is, but thence doth flow The powerful race of number.

500 *inter spem metumque.*

Verg. *Aen.* I. 222 : spemque metumque inter.

Hor. *Ep.* I. 4. 12 : inter spem curamque, timores inter et iras (quoted by Burton, *Anat. Mel.* 1. 2. 3. 10 : inter spemque metumque, timores, etc).

522 *studiosa iuventute*, the body of students in a University.

527 *Proxima sis tibiipsi.*

See l. 175 n.

528 *fœmina sine amante est vitis sine ulmo.*

Cp. Catull. *Carm.* LXIII. 58-63.

539 *cum so, la, re, solabor me.*

Skelton, *Philip Sparrow* : He hath well assayd To sol fa aboue
 Ela... He shall syng the verse Libera me In de la sol re.
 Nashe, *Summers Last Will* (ed. M^c Kerrow, III, p. 247) : *Vertumnus*.
Sol, sol, ut, re, me, fa, sol, Come to church while the bell toll.
 Howell, *Epist. Ho-Elianæ* II, 54, gives an Hexameter which includes
 the names of the six notes : UT RElevet MIserum FATum SOLi-
 tosque LABores.

544-549 *Omnis homo... plena gratia.*

From the hymn « Hodiernæ lux diei » ll. 7-12. Mone II, No. 360.
 Daniel V, No. 250.

550-559 These lines are, I think, a cento made up of various hymns.
 Lines 551 « Aue mitis, aue pia » and 553 « aue rosa speciosa »
 occur in the hymn « Aue mundi spes Maria » (Daniel V. p. 136).
 The phrase in l. 556 « Vas virtutis » occurs in « Stella maris, O
 Maria » (*Add. mss.* 23935) and l. 559 in « Laudes crucis attolla-
 mus » (Daniel II, p. 78) *ad fin.* : Atque servos tuæ crucis, Post
 hanc vitam, veræ lucis Transfer ad palatia.

568 *organon... οργανων.*

Fraunce in his *Comparison of Ramus his Logike with that of Aristotle*
 (Brit. Mus. *Add. Mss* 34361) says of Aristotle : his Organon, as
 it was alwayes caled, so it shall euer be, οργανον οργανων η η της
 φιλοσοφιας χειρ.

566 *non possum simul sorbere et flare.*

A Roman proverb, meaning « One cannot do two things at once ».
 Plaut. *Mostell.* III, 2. 104 : Simul flare sorbereque haud facile Est :
 ego hic esse et illic simul haud potui.

569 *Sic transit gloria mundi.*

John Boys, *An Exposition of the Festivall Epistles*, Pt. 3. (1615) p. 8 : at
 his [sc. the Pope's] inauguration the Master of the Ceremonies
 vsed to burne an handfull of flaxe before him, as in solemne pro-
 cession he passed by, saying with a loude voyce, *ecce pater sancte*
sic transit gloria mundi. He refers to « Walsingham in Hen. 5 pag.
 444 Idem Paradinus in symbol. pag. 126 ».

J. Spencer, *Things new and old* (1658) p. 357 gives a similar account
 on the authority of Wolfg. Lazius, *Com. Reip. Rom.*

Cp. *De imit. Christi*, I. 3. 6 : O quam cito transit gloria mundi.

See *Notes and Queries* 1. Ser., VI, 183 ; VII, 164 ; XI, 495 ; 2 Ser. I, 503 ;
 XII, 215 ; and W.F.H. King's *Classical... Quotations* (1904) No 2516.

571-579 *dij immortales, homini homo quid præstat, | domino seruus quid interest ?*

Ter. *Eun.* II. 2. 2,3 : Di immortales, homini homo quid præstat ?
 stulto intellegens | Quid inter est ?

579 *Ipsa est, ipsa inquam ipsissima.*

Plaut. *Trin.* IV. 2. 146 : Ergo ipsusne es ? Ipsissimus.

588 *Inveni portum, spes et fortuna valete.*

From Prudentius' translation of a Greek epigram :

ἐλπις καὶ σὺ τύχη μέγα χαίρετε· τὸν λιμέν' εὖρον· | οὐδὲν ἔμοι χυμῖν.
παίζετε τοὺς μετ' ἔμε.

Inveni portum : spes et fortuna valete : | nil mihi vobiscum. ludite nunc alios.

R. Burton, *Anatomy* 2. 3, 6 gives the following English translation :
Mine haven's found : Fortune and Hope, adieu ! Mock others now, for I have done with you !

Cp. W. Hawkesworth, *Leander* V. 2. (Sloane MSS. 1762) : *Coc.*
Spes & Fortuna valedico vtrique simul : Alios, si quos habetis,
Nunc deinceps ludite : ego me victum fateor.

598 *O impudentem Thrasonem, ó gloriosum militem.*

Thraso is the « miles gloriosus » in Ter. *Eunuchus*.

602 *Egressi optata potiuntur Troes arena.*

Verg. *Aen.* I. 172.

628 *vires occultas.*

Cp. H. C. Agrippa, *Of Occult Philosophy* (1651, written 1533), Chap.

X : Of the occult Vertues of things. There are also other vertues in things, which are not from any Element, as to expell poyson, to drive away the noxious vapours of Minerals, to attract Iron, or any thing else ; and this vertue is a sequell of the species, and form of this or that thing ; whence also it being little in quantity, is of great efficacy ; which is not granted to any Elementary quality. For these vertues having much form, and little matter, can do very much ; but an Elementary vertue, because it hath more materiality, requires much matter for its acting. And they are called occult qualities, because their Causes lie hid, and mans intellect cannot in any way reach, and find them out.

J. Stierius, *Præcepta Physices*, p. 28 : Qualitates occultæ sunt potentia naturales absconditæ & latentes, quibus res naturales aliquid agunt vel patiuntur, cujus causa vera certe non potest dari ; ut cum Magnes trahit ferrum.

630 *et seq.* Similar « bindings' » or love-charms will be found in H. C. Agrippa, *Of Occult Philosophy*, Bk I, chap. 40 *et seq.*

650 *in Veneris, vel Mercurij die* — on Friday or Wednesday.

654 *imago fabricata ex cera, | quam si pungas et paululum calefacias, | veniet amator.*

The mediæval practice of trying to produce some effect on an absent person by melting or pricking a waxen image of him (the subject of Rossetti's fine ballad « Sister Helen ») was perhaps suggested by Verg. *Ecl.* VIII. 81, 82 : Limus ut hic durescit et hæc ut cera liquescit Uno eodemque igni, sic nostro Daphnis amore.

665 *fucum.. facere.*

Cp. Ter. *Eun.* III. 5. 41.

670 *concentus caelestium orbium.*

Cic. *Sonn. Scip.* : hic, inquam, quis est qui complet aures meas tantus & tam dulcis sonus? Hic est, inquit ille, qui... impulsu & motu ipsorum orbium conficitur... illi autem octo cursus (in quibus eadem vis est duorum, Mercurii & Veneris) septem efficiunt distinctis intervallis sonos.

673 *dedit Catullo Lesbia.*

Cp. Catull. *Carm.* V.

699 *totus tremo horreoque.*

Ter. *Eun.* I. 2. 3 : Totus, Parmeno, Tremo horreoque.

724 *cum lachrymas effundunt, tum simulant maxime.*

Cp. Cato, *Distycha* III, 20 : lacrimis struit insidias cum femina plorat.

727 *Non miror si metuas, hoc proprium est amantium.*

Cp. Ov. *Her.* I. 12 : Res est solliciti plena timoris amor.

735 *ad pœnitentiam properat, cito qui vindicat.*

Publ. Syrus : ad pœnitendum properat cito qui iudicat. *vindicat.* See l. 2594 n.

783 *At, at.* This way of writing « Atat » is common at this time. Cp.

Ruggle, *Ignoramus* I. 4. IV. 1.

790 *dignis accipere modis.*

Ter. *Eun.* iv. 4. 42 : indignis... modis. Cp. l. 1629.

799 *Temptator.*

Cp. Nashe, *P. Penillesse* (*Works*, ed. Mc Kerrow, I. 232) : there are spirits called spies & tale carriers, obedient to Ascaroth... also tempters, whose for their interrupting vs in al our good actions are cald our euil Angels.

Astarot.

J. Prideaux, *Hypomnemata* (1640?) p. 266 : Ashteroth, seu Astarte, Chamos, seu Chemosh Sydoneorum abominatio.

H. C. Agrippa, *Of Occult Philosophy* (1651, written by 1533) Bk III, ch. 28 : Astaroth which is the name of an evill Demon, was formerly the name of the City of Og, King of Basan.

Marlowe, *Faustus* (ed. Cunningham, p. 75) : Ho, Belimote, Argiron, Asterote!

Cp. the conjuration in Chapman's *Bussy D'Ambois*, iv. 1 : Occidentali legionum spiritualium imperator (magnus ille Behemoth) veni, veni, comitatus cum Astaroth loco tenente invicto, etc.

See the preceding note.

800 *Buffon,.. Sucon.*

I do not know if it is relevant to quote B. Jonson, *Alchymist* II (towards end) : Both Sericon and Bufo shall be lost. Gifford considers « Sericon » and « Bufo » to be alchemical terms, but appar-

ently this is a mere guess. The original meaning of « Bufo » is « a toad ».

Amacon.

H. C. Agrippa, *Of Occult Philosophy*, trans. R. Turner, (1655) p. 80 (from Peter de Abano) : An Oration... Ancor, Amacor, Amides [etc.] by the merits of thy Angels, O Lord, I will put on the Garment of Salvation.

Asmodeus, the « evil spirit » in Tobit cap. III. vv. 8, 17.

819 *Per varios casus, per tot discrimina rerum | tendimus in Latium.*

Verg. *Aen.* I. 204.

821 *sic me seruauit Apollo.* Hor. *Sat.* I. 9. 78.

822 *Inter Scyllam nauigauit et Charybdim.*

Cp. the common proverb : Incidit in Scyllam qui vult vitare Charybdim (Binder, *Thesaurus*, 1439, W. F. H. King, *Classical.. Quotations*).

832 *Herculem... in Oeta.*

Hercules was burnt to death on Mount Oeta by means of the poisoned robe of Nessus.

quendam. So, apparently, the Ms. Query, « quondam » ?

834-835 *Dulcia non meruit, qui non gustauit amara, | et qui non doluit, illi sunt gaudia rara.*

The former line is quoted by Antonius de Arena Provençalus *Ad suos compagnones* (1574) C vii, by A. Cowley, *Naufragium jocularé* (1638) I. 2 and by Schonheim, *Proverbia* (1734) p. 273.

839 *Effugi malum, inueni bonum.*

ἐφυγον κακὸν, εὑρον ἄμεινον was a formula used in ceremonies of initiation. Cp. Dem. *de Cor.* 313, Apostolius IX. 37, Porphy. *de Abstin.* (κατὰ τὴν παροιμίαν, φυγῇ κακοῦ τὸ ἄμεινον εὐρόντα). The expression according to Suidas (s. v.) was also used at marriage ceremonies at Athens.

850 *tota errauimus via.* Cp. 467 n.

875-876 *ut corculum hoc meum, quod tibi dono dedi, | ex tuo... deturbares pectore.*

On the topic (so common in Elizabethan poets) of the exchange of hearts between lovers, see *Pedantius* l. 445 n. Cp. l. 419 *sup.*

915 *ibo egomet sola : comitem pudicitiam duxero.*

Plaut. *Amphit.* III. 2. 49 : Ibo egomet, comitem pudicitiam duxero.

945-946 *Alchimisticam... | per quam imber in gremium tuum aureus influat.*

Cp. Ter. *Eun.* III. 5. 36, 37 : Iouem Quo pacto Danaë misisse aiunt quondam in gremium imbrem aureum.

951 *huic uni forsā potui succumbere culpæ.*

Verg. *Aen.* iv. 19 (said by Dido).

955-961 *Stoicus non sum, ut in eadem sententia permanendum semper putem*

... qui nec amore moueatur, nec misericordia ... ἀπαθείαν Stoicorum.

For passages referring to the Stoic Wise Man, see Zeller, *Stoics, Epicureans* etc, chap. X, *ad f.*

962-963 *utrum indiuiduum vagum .. an indiuiduum ex hypothesi.*

Cp. Jo. Seton, *Dialectica* : Individuum vagum dicitur singulare de quo fit mentio : vt, quidam homo (opposed to Individuum

$\left\{ \begin{array}{l} \text{Determinatum} \\ \text{Demonstrativum} \\ \text{Ex hypothesi} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Hector} \\ \text{Hæc virtus} \\ \text{Aenææ filius ex Creusa).} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Hector} \\ \text{Hæc virtus} \\ \text{Aenææ filius ex Creusa).} \end{array} \right\}$
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J. Boys, *An Exposition* (1610) p. 116 : *This* is a pronoun demonstrative, not *indiuiduum vagum*, any thing, or a nothing.

For the humorous application, cp. *Loiola* (1648) III. 9 : « et tu indiuiduum vagum », and *Pedantius* 776 n.

964-965 *species .. infima .. vel .. subalterna.*

J. Stierius, *Præcepta Logica*, p. 3 : Species specialissima seu infima est quæ alias in species dividi nequit, ut *homo*. Species subalterna (e. g. *animal*) est genus respectu inferiorum, est vero species respectu superiorum. See *Pedantius* ll. 1438 n, 1449 n.

967-970 *summum .. genus, .. transcendens .. in eodem prædicamento.*

J. Stierius, *Præcepta Logica*, p. 3 : Genus generalissimum seu summum est supra quod non est aliud Genus superius. Hujusmodi genera sunt decem : Substantia, Quantitas, Qualitas, Relatio, Actio, Passio, Quando, Ubi, Situs, Habitus. The « summa genera » are therefore the same as the *κατηγορίαι*, or *Prædicamenta* of Aristotle. The five Transcendents (Thing, Something, The One, The True, The Good) were so called as being still more general.

See *Pedantius* ll. 313 n, 1438 n, 1449 n.

974-975 *Eia mea Iuno, non decet | te tam tristem esse tuo Ioui.*

Plaut. *Casina*, II. 3. 14 : Heia, mea Iuno, non decet esse te tam tristem tuo Ioui.

975 *procreare liberos lepidissimum est.*

Plaut. *Mil. G.* III. 1. 88 : procreare liberos lepidum est onus.

976 *duobus testibus res agetur.*

The same obscene pun is found in Plautus *Curc.* I. 1. 31, and in *Diversorum auctorum Priapea* (Baehrens' *Poet. Lat. Min.* I) XV. 7 : Magnis testibus ista res agetur.

984 *omnes qui ingressi sunt in amoris vias.* See I. 439 n.

1006 *quid fugientem sequeris ?*

Cp. Sen. *Ben.* V. 1 : gloria fugientes magis sequitur.

Burton, *Anat.* 3. 2. 3. 4. (of woman) : « fugientem sequitur, sequentem fugit ». See ll. 462, 463.

1007-1008 *nec sic te deijcias | vt nihil inter te et quadrupedem interesse putes.*

Cic. *Par.* I. 3. 14 : sic te ipse abicies atque prosternes ut nihil inter te atque quadrupedem aliquam putes interesse ?

1010 *visiva potentia.*

Cp. J. Stierius, *Quæstiones controversæ* (1647) p. 81 : potentia sensitivæ ; ibid. p. 83 : virtus visiva.

1022 *in sæcula sæculorum*. The concluding words of the Gloria Patri.

Cp. Jonson, *Euery man in his humor*, Act II, *ad fin* : bee perpetually haunted with some church-yard Hobgoblin in *seculo sæculorum*. Shirley, *The Gamester*, III. 2 : I am your humble servant in *secula sæculorum*.

1024 *Lachrymarum valle*.

Cp. *De contentu mundi* (beginning « Chartula nostra ») : Infelix gaudet in valle iacens lachrymarum. See 1975, 1976 note.

A hymn for the festival of St Monica (Daniel v. p. 259) begins « In hac valle lacrymarum ».

1036-1037 *habemus... omnes et bonum et malum spiritum*.

H. C. Agrippa, *Of Occult Philosophy* (1651, written by 1533) Bk III, Ch. 20 : As... amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good : so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof : and the good spirit fights for us as a preserver against the enemy. and flesh.

John Boys, *An Exposition of the Festivall Epistles*, Pt 3, (1615) p. 38 : whether... euery particular man hath one peculiar Angel for his guard, I finde that many... ancient doctours hold the affirmatiue part. So S. Basile... so S. Hierome... so Chrysostome... so Theophylact... so Gregory Nyssen... so Primasius... I might adde... Origine, Iustine Martyr, Clemens Alexandrinus, Augustine, Eusebius etc. [He himself agrees with Calvin in refusing to assert the doctrine].

J. Prideaux, *Hypomnemata* (c. 1640) p. 260 : An certi Angeli certis provinciis, aut singulis hominibus custodiendis deputantur ? Pro certo affirmare non possum, inquit Calvinus.

1037 *At genios non spiritus dixisse oportuit*.

Cp. H. C. Agrippa, *Of Occult Philosophy* (1651, written by 1533) Bk III, Ch. 22 : The Demon of nativity... is called the Genius... Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the Demons naturally choose a preserver to it self... This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being communicated to the body, and helps a man to that very office, to which the celestials have deputed him, being born. Whosoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, strong and prosperous.

J. Prideaux, *Hypomnemata* (c. 1640) p. 270 : E Geniis, a gignendo ductis, duos cuique a nativitate, veteres deputarunt, Bonum unum, alterum malignum. Boni habebantur Manes, a manendo, & Lemures, post mortem animæ vagantes. Mali vero Larvæ, Mormones, Empusæ audiunt, qui terrorem occurrentibus injiciunt.

Erasmus, *Adagia*, « Genius Malus » says that theologians took the notion of attendant angels from the heathen notion of attendant genii.

Shakspeare, *Tempest*, iv. 1. 27 : the strong'st suggestion Our worser Genius can.

1039 *Non erat tunc narrandi locus.*

Ter. *And.* II. 2. 17 : quae nunc non est narrandi locus. Cp. ll. 77, 1717.

1042-1043 *proh, supreme Jupiter, | cur non tonas, cur non iacularis fulmina ? | hanc vides et pateris ?*

Cp. Seneca, *Phædra* (*Hippolytus*) 671 *et seq.* : Magne regnator deum, Tam lentus audis scelera ? tam lentus vides ? Ecquando sæva fulmen emittes manu, Si nunc serenum est ?... Cur dextra... vacat tua ?... In me tona, me fige...

Cp. also the beginning of Heywood's 4th Dialogue, *The Man-hater*, (*Materialien*, III. p. 55).

1060 *Plus est oculatus testis vnus quam auriti decem.*

Plaut. *Truc.* II. 6. 8 : Pluris est oculatus testis vnus quam auriti decem.

1064 *fœmiciidio. Fœmiciidium* formed on the analogy of *homicidium*.

1065 *par pari referas quod eam mordeat.*

Ter. *Eun.* III. 1. 55 : par pari (in some texts, *par pro pari*) referto quod eam mordeat.

1079 *vindicentur.* See l. 2594 n.

1087 *illo.* MS. *illa*.

1093 *cum tu tantopere sæuias.* Cp. 1746 n.

1104 *Quid nunc faciam infelix ? quo me vertam misera ?*

Cp. Ter. *Hec.* iv. 1. 1 : Perii, quid agam ? quo me vortam ?

J. Prideaux, *Hypomnemata* (c. 1640) p. 110 : *Aporia*, Addubitatio, fluctuat his aut similibus indiciiis, Quid agam ? quo me vertam nescio.

Cp. *Pedantius* l. 2936 n.

1125 *propinabis.* Cp. Ter. *Eun.* v. 9. 57.

1134 *obsecra vt hanc suscipiat prouinciam.*

Marlowe, *Edward II*, v. 4 : *Suscepi* that *provinciam* as they term it, And, to conclude, I am Protector now.

1142 *Quam defessa sum ambulando.*

Ter. *Ad.* iv. 6. 1 : Defessus sum ambulando.

dum hac et illac circumcursito.

Ter. *Heaut.* III. 2. 1 : Hac illac circumcursa.

1146 *fam mihi cor penitus turgescit tristibus iris.*

Cic. *Tusc.* III. 9. 18 (translating Achilles' words, *Iliad* IX. 646).

1157 *Hoc nomen, Pamphila, a Terentio introductum est in Andria.*

Pamphilus is in the *Andria*, as the name of the son of Simo. *Pamphila* occurs only in the *Adelphi*, *Eunuchus* and *Phormio*.

1163 *Lingua præcurrit mentem.*

Binder, *Thesaurus*, No. 1668 : *Lingua mentem ne præcurrat* (quoted from J. Buchler, *Thesaurus*, Col. 1613, p. 191).

1168-1169 *hæc vox dæmon... significat... scientem.*

Nashe, *P. Penillesse* (*Works*, ed M^c Kerrow, I. 228) : men that by some diuine knowledge or vnderstanding... are called Dæmona, (that is) Gods... so doth Syrianus testifie, that Plato was called Dæmon, because he disputed of deepe common-welth matters... and also Aristotle because he wrote at large of all things subiect to moouing and sence.

Nashe, *Christs Teares* (*Works*, II. 99.) : euery Vsurer... is a deuill, since this word *Dæmon* signifieth nought but *Sapiens*, a subtile worldly Wise-man.

1170 *inuenitur ευδαιμων et κακοδαιμων, hoc est, dæmon bonus et malus.*

Cp. H. C. Agrippa, *Of Occult Philosophy*, (1651, written 1533), Book III, Ch. 32 : Plotinus saith, that the souls of men are sometimes made spirits : and of men well deserving are made familiars which the Greeks call Eudemons, i. e. blessed spirits : but of ill deserving men, hags, and hobgoblins, which the Greeks call Cacodemons, i. e. Evil spirits.

J. Prideaux, *Hypomnemata* (c. 1640) pp. 259-261 :

Spiritus creati... sunt... vel { 1. Eudæmones.
2. Cacodæmones.

Eudæmon Angelus bonus, sive genius, est Spiritus. 1. in creata integritate permanens. 2. Creatori indivulse adhærens. 3. Cujus jussa potenter & prompte exequitur, in quo consistat ipsius fælicitas... Cacodæmon est Spiritus nequam, seu malus genius, a primæva integritate lapsus, Deo & omnibus bonis ἀσπονδος adversarius...

1175 *Nam sine doctrina, vita est quasi mortis imago.*

Dion. Cato, *Distycha* III, Præfatio.

1212 *Schordiale.*

The servant's mispronunciation of « cordiale ».

1224 *quasi non norimus nos inter nos.*

Ter. *Ad. II.* 4. 7.

1242 *pasci.* Cp. l. 330 n.

1251 *at pares cum paribus facilius congregantur.*

Cic. *de Sen.* 3 : pares vetere prouerio cum paribus facillime congregantur (« birds of a feather flock together »).

1252 *si qua voles apte nubere, nube pari.*

Ov. *Her.* IX. 32.

1309 *a teneris... unguiculis.*

Cic. *Fam.* I. 6. 2. Cp. l. 1582.

1326 *Fidelis nomen est, Fidelis omen erit.*

Plaut. *Pers.* iv. 4. 72. 73 : Lucridi nomen in patria fuit — Nomen atque omen quantivis est pretii.

Carminum proverbialium loci communes, Londini, 1579, p. 193 : Omnis est nomen, sed non est omnibus omen.

A. Fraunce concludes some verses prefixed to a dissertation on logic addressed to Philip Sidney, (*Rawlinson MS. D. 345. 1*) : Nomen et omen habes.

J. Prideaux, *Hypomnemata* (c. 1640) p. 331 : bona nomina (ut habeat Quidam) non-compellando mala fiant omina.

1348 *hodie postremam me vides.*

The MS. appears to have « postremam », but one would expect « postremum ».

Ter. *And.* II. 1. 22 : hodie postremum me vides.

1387 *aliena lustrem limina.* See l. 1963 n.

1388 *aliena vivere quadra.* Juv. *Sat.* V. 2.

With this praise of Beggary, cp. *Nashe's Works* ed. M^c Kerrow, III. p. 242, 243 and Lamb's « Complaint of the Decay of Beggars » in the *Essays of Elia*.

1402 *O cælum, ô terras.*

Cp. Peele, *Old Wives' Tale*, ad init : O cœlum ! O terra ! O maria ! O Neptune !

ô tempora, ô mores.

Cic. in *Cat.* I. 1. 2. et alibi.

1403 *pauper ubique iacet.*

Ov. *Fasti*, I. 218.

pauper eris semper, si pauper es Æmiliane.

Martial, *Ep.* V. 81. 1 : Semper pauper eris, si pauper es, Aemiliane.

1415 *nisi te moueris ocys.*

Ter. *Eun.* V. 3. 3 : moue vero ocys te.

1422 *Quis est qui vires experietur meas ?*

Cp. Ov. *Her.* II. 180 : si vires experiere tuas.

1442-1443 *Nam consilio quam armis prius | omnia experiri sapientem decet.*

Ter. *Eun.* IV. 7. 19 : Omnia prius experiri quam armis sapientem decet.

1448 *Claudite iam riuos pueri.*

Verg. *Ecl.* III. 111.

Quoted as a conclusion to Jonson's *Every man in his humour*.

1452 *Qui bene vult fari, bene debet præmeditari.*

Quoted in Gartner's *Dictoria*, 1574, (sub « Lingua ») and in *Carminum proverbialium loci communes*, Londoni, 1579, (sub « Sermo »). Binder 2757.

1460-1465 *Disertissima... regina.*

A variation on Catullus, *Carm.* XLIX (*Disertissime... patronus*).

1468-1469 *pictoribus atque poetis | quidlibet audendi semper fuit æqua potestas.*

Hor. *A. P.* 9, 10.

1472 *Dicere quæ puduit, scribere iussit amor.*

Ov. *Her.* IV. 10. Quoted by Lily in his *Syntaxis* (1542).

1475 *hæ literæ quærunt uxores sibi, alia aliam scandit.*

- Plaut. *Pseud.* I. 1. 21, 22 : Ut opinor, quærunt literæ hæ sibi liberos,
Alia aliam scandit.
- 1476** *Quascunque aspicias, lachrymæ fecere lituras.*
Ov. *Her.* III. 3.
- 1480-1481** Ov. *Her.* XVI. 271, 272.
- 1482** Ov. *Her.* IV. 3.
- 1483** Ov. *Her.* XVI. 162.
- 1484-1485** Ov. *Her.* XIII. 165 (« claudetur »), 166.
- 1494** *Mens abit, et morior, frigusque perambulat artus.*
Ov. *Her.* IX. 135 : Mens fugit admonitu, frigusque perambulat
artus.
- 1495** *O qui sollicitos modo das modo demis amores.*
Ov. *Rem. Am.* 557.
- 1496** *sit tibi mens melior.*
Ov. *Am.* III. 14. 13.
- 1498** *musa dolore tacet, muta dolore lyra.*
Ov. *Her.* XV. 198 : Plectra dolore tacent : muta dolore lyra est.
- 1500-1501** *et me fecere poetam | Pierides, sunt et mihi carmina.*
Verg. *Ecl.* IX. 32, 33.
- 1504** *Manum de tabula tollere.*
Cic. *ad Fam.* VII. 25.
- 1508** *Ite triumphales circum mea tempora lauri.*
Ov. *Am.* II. 12. 1.
- 1509-1510** *Qui Bauium... hircos.*
Verg. *Ecl.* III. 90, 91.
- 1512-1513** *Tale tuum carmen nobis diuine poeta | quale sopor fessis in gramine.*
Verg. *Ecl.* V. 45, 46.
- 1515-1516** *Non tu corpus eras sine pectore, dij tibi formam | Dij tibi diuitias
dederint artemque fruendi.*
Hor. *Ep.* I. 4. 6, 7 (« dederunt » for which Orelli says some scribes
substituted « dederant ». He says nothing of « dederint ». Cp. 352
note).
- 1522** *hic sepultus Cardinalis de Cusa iacet.*
Fraunce had probably no reason for bringing in the name of Car-
dinal de Cusa, except that there was a famous personage of that
name. Nicolas de Cusa, a German by birth, was born in 1401,
made Cardinal in 1449, Bishop of Brixen in the Tyrol in 1450, and
died at Todi near Spoleto in 1464. He wrote a work on the
weight of bodies in water, advanced the hypothesis of the
earth's motion, and in his epistle « ad Bohemos » argued that
the interpretation of scripture varies in course of ages. He
attempted to reform the schoolmen in his treatise on « Learned
Ignorance ». His works were published at Basel in 1565. He was
also a statesman and diplomatist. A very favourable account of
him is given by Creighton in his *History of the Papacy*, who refers

to Dux, *Der deutsche Cardinal Nicolaus von Cusa*, and Scharff, *Nicolaus von Cusa als Reformator in Kirche, Reich, und Philosophie*.

1527 *noster eris.*

Verg. *Aen.* II. 148.

1535 *Noctes atque dies patet atri janua Ditis.*

Verg. *Aen.* VI. 127.

1548-1549 *longum formose vale, vale inquit Iola.*

Verg. *Ecl.* III. 79 (« Iolla »).

1554 *Si fueris fortis, ne des tua robora scortis.*

Gartner, *Dicteria* (1574) (sub « Meretrices ») : Clerice sis fortis, nec des tua munera scortis.

1555 *scribitur in portis, meretrix est janua mortis.*

Gartner, *Dicteria* (1574) (sub « Meretrices ») : Scribatur portis, meretrix est ianua mortis.

1565-1566 *melius est non incipere, | quam inceptum non perficere.*

T. Nashe ends *Strange Newes* with a similar proverb : Aut nunquam tentes aut perface.

1575 *Mitto tibi nauem propra puppique carentem.*

This line appears under « Aenigmata », (« Aue ») in *Carminum proverbialium... loci communes*, Londini, 1579, p. 2.

1579 *Quoniam... non vis avere, vale.*

Mart. *Epig.* IX. 8. 4 : Iam satis est : non vis, Afer, avere : Vale.

1582 *a teneris unguiculis.* Cp. 1309 n.

1587 *Cum... amicus sit alter idem.*

The same phrase occurs in *Pedantius* l. 397.

Cic. *de Amic.* XXI. 80 : [verus amicus] est tanquam alter idem.

1588 πάντα τὰ τῶν φίλων κοινά. A common proverb in Plato etc. and in its Latin form, « amicorum omnia communia », in Cicero &c.

T. Vincent, *Paria* V. 7 : ἅπαντα τῶν φίλων κοινά, ut recte Philosphus.

1589 *Amicus certus in re incerta cernitur.*

Ennius in Cic. *de Amic.* XVII. 64.

Quoted by Lily, *A shorte introduction*, (1577) C iiii.

1590 *Monere et moneri proprium est veræ amicitiae.*

Cic. *de Amic.* XXV. 91.

1592 *rebus ad voluntatem tuam fluentibus.* Cp. l. 104.

Cic. *de Off.* I. 26. 90 : in rebus prosperis et ad voluntatem nostram fluentibus.

1598 *tria... significat munus, honorem, donum, officium.*

L. Valla, *Elegantiae* VI, cap. xxxix : Munus (Paulus inquit) tribus modis dicitur. Vno donum... Altero, onus... Tertio dicitur officium.

The reference is to Julius Paulus, a jurisconsult of the time of Alexander Severus.

1600-1601 *ut est ingenium adolescentium | a labore semper proclive ad libidinem.*

Ter. *And.* I. 1. 50 : ita ut ingeniumst omnium Hominum ab labore procliue ad libidinem.

1608 *filum... metaphora.*

Cic. *de Orat.* III. 26. 103 : filo... orationis ; *de Amic.* VII. 25 : filum orationis.

1611-1612 *dicit Cicero... | translata verba quasi stellæ illustrant orationem.*

Cic. *Or.* XXVII. 92 : Phalereus Demetrius... cuius oratio cum sedate placideque labitur, tum illustrant eam quasi stellæ quædam tralata verba atque immutata.

1615-1616 *brevis esse laboro | obscurus fio.*

Hor. *A. P.* 25, 26.

1620 *Mentiri non est meum.*

Ter. *Heaut.* III. 2. 38 : Non est mentiri meum.

Lily, *Brevissima Institutio*, Syntaxis, Concordantia : vox casualis est... aliquando verbum Infinitum, ut Plaut. *Mentiri non est meum.*

1624 *diuinare... de præteritis.*

Pedantius 2915 : non est deliberare de præteritis : ut notat Philosophus in *Ethicis*.

Arist. *Eth. Nic.* VI. 2 : οὐδὲ γὰρ βουλεύεται περὶ τοῦ γεγονότος, ἀλλὰ περὶ τοῦ ἐσομένου.

1629 *dignis modis.* See 790 n.

1631 *Liber... non est qui servit turpitudini.*

Cic. *Parad.* V. 1 : tum incipiat [*sc.* imperator] aliis imperare, quum ipse improbissimis dominis, dedecori ac turpitudini, parere desierit. Dum quidem his obediunt, non modo imperator, sed liber habendus omnino non est.

1634 *calamistri notatæ vestigijs.*

Cic. *post Red. in Sen.* VII. 16 : frons calamistri notatæ vestigijs.

1635 *alliciant.* This, and not *alliciant*, appears to be the reading of the MS.

1636 *Dicit... Terentius, dum se comunt, dum se ornant, annus est.*

Ter. *Heaut.* II. 2. 10 : nosti mores mulierum : Dum moliuntur, dum comuntur, annus est.

Cp. Plaut. *Stich.* V. 4. 19 : Sed amica mea et tua dum comit dumque se exornat, nos volo Tamen ludere inter nos.

1638-1639 *Dicit Seneca tragicus... Dux malorum fœmina, et sceleris artifex.*

Sen. *Phœdra* (*Hippolytus*) 559 : Sed dux malorum femina : hæc scelerum artifex Obsedit animos.

1640 *cycnea vox.* See l. 1968 n.

1641 *furor poetico qui comes est veritatis.*

Sidney, *Apol. for Poetrie, ad fin.* quotes Landin [*Hortensius'* Virgil (1577) p. 3003] : Ille (*sc.* Plato) enim in Ione dicit poesim non arte humana tradi, sed divino furore nostras mentes irrepere.

Puttenham, *Arte of English Poesie, ad in.* : this science in his perfection can not grow but by some diuine instinct — the Platonicks call it *furor*.

- Cic. *Div.* I. 31. 66 : ea (praesagitio) si exarsit acrius furor appellatur, quum a corpore animus abstractus divino instinctu concitatur.
- Jonson, *Every man in his humor* (Folio l. 1896) : come and cherish this tame poetical fury in your seruant.
- 1647** *o animal... irrationale.*
Cp. 2242 n.
- 1669** *iste.* Cp. 123 n.
The proper meaning of *iste* as the demonstrative in relation to the person addressed was pointed out by L. Valla, *Elegantiae* II, cap. iv. He attributes the common confusion of *iste* with *hic* to the influence of Priscian: « Iste & Ille (si audire Priscianum uolumus) hoc differunt, quod Iste spatio propinquiore, Ille autem longiore intelligitur : cuius autoritas plurimos in errorem induxit ». The use is found, however, even in the Silver Latin poets.
- 1707** *toto erras caelo.*
Macrob. *Sat.* III. 12.
- 1709** *Vt quimus, quod aiunt, quando ut volumus non licet.*
Ter. *And.* IV. 5. 10 : Vt quimus, aiunt, quando, etc.
- 1717** *non est hic ista proferendi locus.* See l. 1039 n.
- 1730** *quantas excitasti tragædias !*
Cic. *pro Mil.* VII. 18 : eius Appiae nomen quantas tragoedias excitat !
- 1735-1736** *a Cicerone memoria proditum, | tempori cadere et necessitati parere.*
Cic. *Fam.* IV. 9 : tempori cedere, id est, necessitati parere, semper sapientis est habitum.
- 1737** *quod non possis, ne velis.*
Cp. Ter. *And.* II. 1. 5, 6 : quoniam non potest id fieri quod vis, id velis quod possit. See *Pedantius* l. 361 note.
- 1741-1743** *Egregiam vero laudem et spolia ampla reportas, | tuque puerque tuus, | una dolo diuûm si femina victa duorum est.*
Verg. *Aen.* IV. 93-95 (« refertis »).
- 1746** *ne saui tantopere.*
Ter. *And.* V. 2. 27. Cp. 1093.
- 1747** *Impedit ira animum, ne possit cernere verum.*
Dion. Cato, *Distycha*, II.
- 1751** *agentes et consentientes pari pœna puniuntur.*
Occurs in Culmann's *Sent. Pueriles* (1544).
Quoted by Schreger, *Studiosus jovialis* (1773) among « Axiomata juridica ».
Langland, *Piers Plowman*, C. text, Pas. viii, 87 : As god wole, consencientes & agentes pari pena punientur.
- 1763** *illa nos... ludificatur.* Cp. 281 n.
miseris... modis. Ter. *Eun.* V. 4. 33.
- 1779** *ali.* This form of the dative is found in Lucretius vi. 1226. Here it is perhaps only a slip of the pen for *alii*.

1801 *ut... reducar ex tertia figura ad primam, scilicet Barbara.*

Barbara, the mnemonic term for the first mood of the first figure of the Syllogism.

1808 *Caballice.* Medusa's Malapropism for « cabalistiche ».

1812-1814 *in tertia figura... Felapton.*

The moods of the third figure of the Syllogism are « Darapti, Disamis, Datisi, Felapton, Bokardo, Ferison ».

1817-1818 *simpliciter verti vult S : C vero per Acci, | M vult transponi : F per impossibile duci.*

J. Stierius, *Præcepta doctrinæ logicæ* p. 22 (under « Reductio quomodo perficiatur ? ») : S. P. M. C. quæ ad antecedentem vocalem referri debent, monent, quo medio Reductio sit perficienda, juxta versiculos :

S vult simpliciter verti, P. vero per accid,

M vult transponi, C. per impossibile duci.

J. Prideaux, *Hyponnemata* (c. 1640), p. 52 :

Simpliciter verti vult (S) : (P) vero per Acci :

(M) vult transponi : (C) per Impossibile duci.

1819 *reducitur per impossibile.*

Seton, *Dialectica*, lib. 3 : Reductio syllogismorum duplex :

{ Ostensiuæ, siue demonstratiuæ

{ Per impossibile.

Baroco reducitur ad Barbara non ostensiuæ sed per impossibile.

J. Prideaux, *Hyponnemata* (c. 1640), p. 52 : Reductio... per impossibile est cum Illationis Evidentia ostenditur ex absurditate admitendæ contradictionis, quam necesse est ut incurrat is, qui consequentias 2æ et 3iæ Figuræ non probat.

1823 *per transpositionem terminorum.*

« Transpositio » seems here used = « contrapositio ».

J. Stierius, *Præcepta Logicæ*, p. 18 : Conversio per contrapositionem est, cum ita enunciatio convertitur ut ex finita negante fiat infinita affirmans, vel contra, ex finita affirmante fiat infinita negans.

Seton, *Dialectica* lib. 3 : Fapesmo reducitur ad Ferio per attenuatam conuersionem maioris & per simplicem conuersionem minoris & per transpositionem præmissarum.

1825 *vox Anagogica.* A word with a secondary or higher meaning. Forcellini defines « anagoge » as a figure of rhetoric by which words receive a higher meaning, as when we transfer what is said of « Jerusalem » in Holy Scripture to « Heaven ». See *Pedantius*, l. 2432 n.

1869 *impones... cornua*, that is (according to the Elizabethan use of « horns », « make him a cuckold ».

1890-1891 *operta quæ fuerunt aperta sunt, patent præstigiæ, | nec salus ipsa, si cupiat, mihi salutis esse potest.*

Plaut. *Capt.* III. 3. 9, 14 : Operta quæ fuere aperta sunt, patent

- praestigia... Neque iam Salus seruare, si volt, me potest.
Mostell. II. 1. 4 : Nec Salus nobis saluti iam esse, si cupiat, potest.
 Ter. *Ad.* IV. 7. 43 : ipsa si cupiat Salus, seruare prorsus non potest hanc familiam.
- 1908** *omnis res in vado erit.*
 Ter. *And.* V. 2. 4 : Omnis res est iam in vado.
- 1909** *animum explebo gaudijs.*
 Ter. *And.* II. 2. 2 : expleam animum gaudio.
- 1913** *Ludit amor sensus.*
 B. Spagnuoli (Mantuanus), *Ecl.* I : Ludit amor sensus, oculos præstringit & aufert Libertatem animi et mira nos fascinat arte.
 I take this from a copy of the edition by Oporinus, Basil. 1546 in the Bodleian, which belonged formerly to Robert Burton. Burton quotes the two lines, *Anat.* 3. 2. 2, but not quite accurately.
- 1913-1914** *nec ipse solum est cæcus amor, | sed et eos cæcos efficit quos complexus est.*
 Cic. *de Amic.* xv. 54 : Non solum ipsa fortuna caeca est, sed eos etiam plerunque efficit caecos quos complexa est.
- 1916** *Video sub forma liberali cor tygridis delitescere.*
 Cp. Shaks. *III Henry VI*, I. 4. 137 : O tiger's heart wrapt in a woman's hide, (parodied by Greene, *Groatsworth of Wit*, 1592, « Tiger's heart wrapt in a player's hide »).
- 1929-1930** *illud vetus dictum... | et illud, Aliquid mali propter vicinum malum.*
 Plaut. *Merc.* IV. 4. 31, 32 : Nunc ego verum illud verbum esse experior vetus : Aliquid mali esse propter vicinum malum.
 Quoted as an example of the construction of *propter* by Lily, *A Shorter Introduction* 1577, H v verso.
 Cp. T. Walkington, *Optick Glasse of Humors*, 1607, Dedication : we know *Aliquid mali propter vicinum malum*, the taint of ill comes by consorting with ill.
- 1931** *Nam tua res agitur, paries cum proximus ardet.*
 Hor. *Ep.* I. 18. 84.
- 1932** *humanum est errare.*
 « Errare humanum est », based, according to Binder, No 632, on Cic. *Phil.* XII. 2 : cuiusvis hominis est errare.
- 1933** *Nec ipsa, opinor, Penelope semper telas texuit.*
 Cp. Nashe, *Haue with you* (ed. M^c Kerrow, III, p. 112) : of more force to discredite it than *Licophrons* penne was to discredite *Penelope*, who, notwithstanding Homers praises of her, saith she lay with all her wooers.
 E. Sharpham, *The Fleire* (1607) E 1 verso : I haue heard some say Penelope was a Puncke, hauing no reason to suspect her, but because she sat vp late a nightes, when t'was but to vndoe that which shee did by day.
- 1935** *si pergas quæ vis dicere, quæ non vis audies.*

Ter. *And.* V. 4. 17 : Si mihi pergīt quae vult dicere, ea quae non vult, audiet.

L. Culmann, *Sent. Pueriles* (1544) : si dixeris quae vis, quae non vis audies.

- 1947** *exponere Terentium*. Terence was one of the authors most studied in schools, and in the Rhetoric Class at the university. A manuscript list of members of the university of Cambridge preserved in Corpus Christi College (No 108) describes the three University readers in Philosophy, Logic and Rhetoric as « Philosophie logices & Terentij ».

- 1949** *Obsequium amicos, veritas odium parit*.

Ter. *And.* I. 1. 41.

In his Latin dissertation on Dialectic (*Rawlinson MSS D. 345. 1*) Fraunce introduces (with a slight variation) words used by Cicero (*de Amic.* xxiv. 89) : nescio quomodo verum est quod in Andria familiaris meus Terentius dicit, Obsequium amicos, veritas odium parit.

- 1952** *uxore excidi*.

Ter. *And.* II. 5. 12 : uxore excidit.

- 1953** *totus in toto et totus in qualibet parte*.

A term of scholastic philosophy. Cp. *Pedantius* l. 1437 n.

Cp. J. B. Spagnuoli (« Mantuan ») *De Conceptione Christi* (1516) : Dicunt theologi rationalem animam in qualibet parte corporis esse totam.

Milton, *Samson Ag.* 91 : if it be true That light is in the soul, she all in every part.

- 1954** *antiperistasis*. Frequently used in the sense « opposition or counteraction of the surrounding parts ». Aristotle uses the word, but perhaps not exactly in this sense. Onophris means that his love made an « antiperistasis » to his philosophy.

Cp. Jonson *Cynthia's Revels*, 3566 : Cynthia's presence, which with the cold of her chastitie casteth such an antiperistasis about the place that no heate of thine will tarry with the patient.

Sylvester *Du Bartas* (1608) p. 38 : Tis (doubtles) this Antiperistasis... VVhich makes the Fire seem [to our sense and reason Hotter in Winter then in Summer season.

Bacon, *On the Colours of Good and Evil* : That which is in the midst, being furthest distant in place from these two regions of heat, are most distant in nature, that is, coldest : which is that they term cold or hot *per antiperistasin*, that is, environing by contraries.

J. Prideaux, *Hypomnemata* (c. 1640), p. 130 : Fulmen est exhalatio... nube densiori circumvoluta, in qua per Antiperistasin inflammata... erumpit.

Sir T. Browne, *Rel. Med.* (« Temple Classics » ed. p. 109) : there are in the most depraved and venomous dispositions, certain

pieces that remain untouched, which by an *Antiperistasis* become more excellent.

1955 *primum mobile meum in occidentem non delabetur.*

J. Stierius, *Præcepta doctrina spherica* (1647) p. 3 : Primum mobile ab ortu in occasum... spatio 24 horarum circumvolvitur secumque rapit reliquos orbes inferiores.

1958-1959 *Quis iam locus, inquit, Achates | Quæ regio in terris nostri non plena laboris?*

Verg. *Aen.* I. 459, 460 (« Achate »).

1960-1961 *Musa mihi causas memora, quo numine laeso | Quidue dolens regina deum tot volvere casus...*

Verg. *Aen.* I. 8, 9.

1963 *Exul inops erro.*

Ov. *Ib.* 113 : Exul inops erres, alienaque limina lustres.

dux fœmina facti.

Verg. *Aen.* I. 364.

1965 *Glorior elatus, descendo minorificatus.*

Cp. *Carminum proverbialium loci communes*, Londini, 1579, p. 91 (under « Fortuna ») : Glorior elatus, descendo mortificatus, Infimus axe teror, rursus ad astra feror.

1966-1967 *Nil nisi terra sumus, et terra quid est nisi fumus? | et nihil est fumus : nos nihil ergo sumus.*

Carminum proverbialium loci communes (Londini, 1579) p. 104 (under « Homo ») and Schreger, *Studiosus jovialis* (1773) : Pulvis et umbra sumus, pulvis nihil est nisi fumus, Sed nihil est fumus : nos nihil ergo sumus.

1968 *O dulcem vocem morituri cycni.*

For the swan-song see Pliny *N. H.* X. 23 and W. F. H. King's *Classical... Quotations* (1904), No 2970 « vox cycnea ». Cp. l. 1640.

1972-1973 *Corde... | principio vitæ, sensuum fonte, ex quo dependent arteria.*

J. Stierius, *Præcepta Physica* (Cantab. 1647) p. 46 : Cor est præcipua animalis pars, vitæ fons & vitalis facultatis domicilium, in quo spiritus vitales elaborantur & per arterias a corde ortas distribuantur in totum corpus. See l. 2096.

1974 *vox faucibus hæsit.*

Verg. *Aen.* II. 774, III. 48. etc.

Cp. Shirley, *The Gamester* IV. 1 : I am dumb et vox faucibus hæsit.

1975-1976 *Irremeabilis, insatiabilis illa vorago, | hic ubi mergitur, horrida cernitur omnis imago.*

The lines occur in the poem *De contentu mundi*, beginning « Chartula nostra » (now attributed to J. de Garlandia) contained in *Octo auctores*, 1494 etc. The first half of the poem, with many textual differences, was printed at Rostock in 1604 as « Bernardi Morlanensis De vanitate mundi » along with St Bernard of Morlaix's well-known « De contemtu mundi » (beginning « Hora

novissima »). See E. du Méril, *Poésies populaires latines* (1847), p. 125 note.

1979-1982 *In re terrena &c.*

From the poem *De contentu mundi* beginning « Chartula nostra », for which see 1975, 1976 note.

The passage from which these lines are taken consists of 12 lines, beginning « In re terrena » (3 lines) « A re » &c (3 lines) « Pro re &c » (3 lines) and « De re &c » (3 lines). In l. 1980 Fraunce has substituted « studiosi » for « sanctorum ».

1985 *Hac sunt in fossa vatis venerabilis ossa.*

Hutchinson, *History of Durham*, II. p. 259, says that the epitaph on Bede in the cathedral concluded : Epitaphium de eodem istud circumfertur Hæc sunt in fossa Bedæ venerabilis ossa.

1986 *Hac est in tumba rosa mundi non Rosamunda.*

Cp. *Carminum proverbialium loci communes* (Londini, 1579) p. 83 (under « Epicedia ») : Hic iacet in tumba Rosa mundi non Rosa munda : Non redolet, sed olet, quæ redolere solet.

The ancient tomb of Fair Rosamond at Godstow (see D. N. B. « Clifford, Rosamond ») is said to have been inscribed : Hic iacet in tumulo Rosa mundi non Rosa munda : Non redolet, sed olet, quæ redolere solet ».

1996 *grande tamen toto nomen ab orbe fero.*

Ov. *Trist.* II. 118.

1997 *ita ut prætereuntes dicant, hic est ille Onophrius.*

Cic. *Tusc.* V. 36. 103 : insusurrantis, Hic est ille Demosthenes.

See *Pedantius* l. 2118 n.

2001-2002 *dicitur mutuum | quasi meum tuum.*

Isidorus Hispalensis, *Originum*, Basil. (1577) p. 104, l. 56 : Mutuum appellatum est quia id quod a me tibi datur, ex meo tuum fit.

Pedantius 666 : Mutuum quasi meum-tuum.

So also Fraunce, *Lawiers Logike* p. 51 verso.

2017 *Mæonides nullas ipse reliquit opes.*

Ov. *Trist.* IV. 10. 22.

2021-2022 *fortem hoc animum tolerare iubebo, | et quondam maiora tuli.*

Hor. *Sat.* II. 5. 20.

2022-2024 *Persei Macedonum regis filius... factus est faber ferrarius.*

Apparently an incorrect reference to Alexander, son of Perseus, last King of Macedon, of whom Plutarch says (*Aem. Paullus* 37) : εὐρυὰ μὲν ἐν τῷ τορεύειν καὶ λεπτοργεῖν γενέσθαι φασίν, « egregium artificem in tornando & cælando arguto opere referunt fuisse ».

2027 *Solatum est miseris socios habere pœnarum.*

J. C. Scaliger, *de Subtilitate* (edition of 1612, p. 1093) : versum, puto ex Æneide [!], Solatium miseris socios habuisse pœnarum.

T. B. Harbottle, *Dict. of Quotations (Classical)*, 1902, p. 76, quotes from Dominicus de Gravina (c. 1350) *Chronicon de rebus in Apulia gestis* : Gaudium est miseris socios habere pœnarum.

A writer in *Notes and Queries* 6 Ser, I. 132 quotes three other forms of the proverb : (1) Solamen miseris socios habuisse malorum, (Neander, *Ethice*, 1590); (2) the same with « doloris », (Lodge's *Rosalind*, Fynes Moryson's *Itinerary*, (1617) Pt. III pp. 8 and 18, and Burton's *Anatomy*, 2. 3. 1. 1.); (3) Solamen miserum... malorum (Schonheim, *Proverbia*, 1728).

Chaucer, *Chanoun Yemannes Tale*, 193 : unto shrewes Ioye it is and ese To have hir felawes in peyne and disese.

Cp. Seneca, *Consol. ad Polybium*, c. xxxi : Est autem hoc ipsum solatii loco, inter multos dolorem suum dividere ; and *Thuc.* VII. 75. 6 : ἡ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως τὸ μετὰ πολλῶν κούφισιν.

2036 *doctor dottipoll.*

See N. E. D. « doddypoll ».

J. Bell, *Haddon's answer to Osorius* (1581) 29 b : No man... besides this Doctour Dottipoll.

A play, *The Wisdome of Doctor Dodypoll. As it hath bene sundrie times acted by the Children of Powles*, was printed in 1600.

T. Nashe, *Have with you*, Ep. Ded : there haue been Doctors of thy Facultie, as Doctor Dodipowle for example.

2037 *Accidit in puncto quod non contingit in anno.*

Binder, *Thesaurus* No 37 : accidit in puncto quod non speratur in anno (quoted from Buchler, *Thesaurus*, Col. 1613, p. 90) ; No 2546 : perditur in puncto quod non reparatur in anno.

2045 *Audaces fortuna iuuat.*

Verg. *Aen.* X. 284 : Audentis fortuna iuvat.

Omnia vincit amor. Cp. l. 138 n.

2046 *Dum spiro, spero.*

Gartner, *Dicteria* (1574) (sub « Spes ») : Dum spiro, spero sed dubito quis ero.

Binder, No 878 : Dum spiro, spero, sed dubito deinde quis ero.

2054 *Nisi te vt fatuum fortuna adiunuerit.*

A reference to the proverb « Fortuna favet fatuis ».

Binder, *Thesaurus*, No 761 : Dicitur a multis quod sors est optima stultis.

Cp. l. 54.

2059-2060 *Siquis in hoc artem populo non nouit amandi, | me legat, et lecto carmine doctus amet.*

Ov. *A. A. I.* 1. 2. (« hoc legat »).

2065 *Est locus in carcere quod Tullianum appellatur.*

Sall. *Cat.* 55.

The words are quoted in the old grammar, *Paruolorum institutio ex Stanbrigiana collectione* (1531), and in Lily's *Breuissima Institutio*.

Parodied in a speech (c. 1602) appended to the Oxford play *Narcissus*, (ed. M. L. Lee 1893) : Est locus in carcere quod dungeanum appellatur.

Cp. P. Hausted, *Senile odium* (1633), III. 2 : nummum... quem si semel [sc. surriperem] — Est locus in carcere quod Tullianum appellatur.

A. Cowley, *Naufragium jocularare* (1638) III. 6 : Nam est locus &c.

2071 *Posse et nolle nobile.*

The proverb « Posse, nolle, nobile » is given in J. Clarke's *Paræmiologia*, Lond. 1639, p. 324.

My brother, Mr H. W. Smith of Malvern College, supplies me with a parallel from a fragment of Philemon printed in Thackeray's *Anthologia Græca*, 1877 : ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν, | ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.

virtus est placitis abstinuisse bonis.

Ov. *Her.* XVII. 98 : Est virtus placitis abstinuisse bonis.

2074 *non ex duro dolatus sum robore.*

Cic. *Acad.* II. 31. 101 : non est e saxo sculptus aut e robore dolatus, an imitation of Homer, *Od.* XIX. 163 : οὐ γὰρ ἀπὸ ὀρυός ἐστι παλαιψάτου οὐδ' ἀπὸ πέτρης, a line applied by Socrates to himself, Plat. *Apol.* XXIII. D.

Cp. *Pedantius* 862 n.

2076 *digna res est ubi ego nervos intendam meos.*

Ter. *Eun.* II. 3. 21 : digna res est, ubi tu nervos intendas tuos.

2079-2080 *si Apollo... sic se abiecit ut pastor fieret.*

Apollo served as a shepherd with King Admetus.

Tibullus II. 3. 11 : Pavit et Admeti tauros formosus Apollo.

A. Fraunce, *Insignium* (1588) Book III, (verses on a motto of Sir P. Sidney's) : habitarunt dij quoque siluas, Et deus errantem pavit Apollo gregem.

2081 *quo facilius, et quæ sequuntur* = « quo facilius, etc. » The story is broken off.

2082 *Dicit... Tullius, quod exemplo fit, id iure fieri putant.*

Cic. *Ad Fam.* IV. 3.

2085-2086 *noctem | qualem Joui dedisti cum Alcmenam comprimeret.*

Plaut. *Amphit.* Prol. 112. 113, (Mercurius loq.) : Et meus pater nunc intus hic cum illa cubat Et hæc ob eam rem nox est facta longior.

Cp. P. Hausted, *Senile odium* (1633) II. 2 : *Eud.* At mihi semper Jupiter cum Alcumena cubat, Nox est perpetua.

Sir T. Browne, *Urn-burial*, (« Temple Classics » p. 173) : Adversity stretcheth our days, misery makes Alcmena's nights.

2094-2096 *cum quis magnum aliquod opus aggreditur, | sanguis recedit ab extremitate partium | ad cor ipsum fontem vitalis spiritus.*

E. Forsett, *A comparative discourse* (1606), p. 29 : It is admirable to see the swift and sudden recourse of blood... posting backe in feare of daunger to the hearts succour, leauing a palenesse and trembling in the outward parts. The heart is the well of life.

J. Spencer, *Things new and old* (1658), p. 648, quotes J. Evans, *Treat. of Nature and Grace* : if the Heart be sick, or in danger, or in fear, the outward heat retires inward to comfort the Heart, so that the body looks outwardly pale.

See ll. 1972, 1973 n.

2099-2100 *est oratoris boni | in principiis dicendi paululum perhorrescere.*

Cic. *de Or.* I. xxvi : mihi etiam qui optime dicunt... tamen nisi timide ad dicendum accedunt et in exordienda oratione perturbantur, pæne impudentes videntur... Equidem... in me ipso sæpissime experior ut exalbescam in principiis dicendi et... contremiscam.

2103 *fabula ni vana est, tauro Joue digna vel auro.*

Fraunce in his *Arcadian Rhetorike* (1588) quotes as an example of Paronomasia, without naming his source, Tauro Joue digna vel auro.

Fraunce's *3rd Part of Yvychurch, « Amintas Dale »*, (1592) concludes with some Latin verses « which Amintas liuing had made of the death of Phillis ». They contain the lines : Ergo vale Phillis : longum formosa valet : Digna Jouis solio, tauro Joue digna vel auro.

2116 *ut tua iam nostro spumescant æquora remo.*

Ov. *Her.* II. 87 : At si nostra tuo spumescant æquora remo.

2138 *si non in tempore venerim quod omnium rerum est primum.*

Ter. *Heaut.* II. 3. 123 : In tempore ad eam veni quod rerum omniumst Primum.

The line is quoted more than once in Lily's Grammar.

Cp. *Pedantius*, 981.

2147 *spem decet amplecti.*

Ov. *Pont.* III. 7. 21 : spem juvat amplecti.

2154 *prudens Periander, Cum bonis ambula.*

The maxim « Cum bonis ambula » is among those prefixed to Cato's *Distycha* (Lond. 1572) but is not included among those assigned to Periander in the *Dicta Sapientum* appended to the same book.

2155 *digni sunt quibuscum in tenebris mices.*

Cic. *de Off.* III. 19. 77 : cum enim [rustici] fidem alicuius bonitatemque laudant, dignum esse dicunt « quicum in tenebris mices ».

2156 *poetas in castra secum adduxit Scipio.*

Fraunce is thinking of Cic. *Tusc.* I. 2. 3. (see note on l. 2158) : [Cato] obiecit, ut probrum, M. Nobiliori, quod is in provinciam poetas duxisset : duxerat autem consul ille in Ætoliā, ut scimus, Ennius. Scipio like Nobilior patronized Ennius, so Fraunce's substitution of Scipio's name is natural. I owe this note to Professor Summers.

2157 *poetas sanctos suo iure vocavit Ennius.*

Cic. *pro Arch.* 8. 18 : suo jure noster ille Ennius sanctos appellat poetas.

2158 *antiquissimum e doctis est poetarum genus.*

Cic. *Tusc.* I. 1. 3 : cum apud Graecos antiquissimum sit e doctis genus poetarum.

2159 *osculum pacis.* The « kiss of peace » once formed an element in the liturgies of the Eucharist, Baptism, Ordination, Marriage &c of the Western as well as of the Eastern Church : see Smith's *Dict. of Christian Antiquities*.

2162-2163 *Oscula qui sumpsit, si non et cætera sumpsit, | hæc quoque quæ sumpsit, perdere dignus erat.*

Quoted in this form by Binder, No 2452, from Zingref, *Teutscher Nation Weisheit* (1683) IV. p. 221.

Ov. *Ars. Am.* 669 : Oscula qui sumpsit, si non et cetera sumet ; Hæc quoque quæ data sunt, perdere dignus erit.

2165 *Quid novi affert Africa ?*

Plin. *H. Nat.* VIII. 16 : semper Africa novi aliquid affert.

Binder, No 3062.

Walter, *Gnomologia*, p. 226 : Semper aliquid novi apportat Africa, Theocr. in Syrac.

2178 *vir bonus, dicendi peritus.*

Quint. *Inst. Or.* XII. 1. 1 : Sit ergo nobis orator quem constituimus, is qui a M. Catone finitur, « vir bonus dicendi peritus ».

2180 *Male parta, peius dilabuntur.*

Cic. *Phil.* II. xxvii : ut est apud poetam nescio quem, « male parta male dilabuntur ». Binder, No 1767.

2181 *Quod non capit Christus, rapit fiscus.*

Binder, *Thesaurus* No 2889 (quoted from Neander, *Ethice*, 1590, p. 91).

Alciat, *Emblemata* Lugd. (1551) p. 158.

2182-2183 *Fur non est latro, sed tempore qui rapit atro, | latro latet luce ; dignus uterque cruce.*

Cp. J. de Garlandia, *Opus Synonymorum* (11th cent.) in P. Leyser's *Hist... poetarum medii ævi* p. 328, and Migne, *Patrologia*, vol. 150, p. 1585 : Tempore nocturno fur aufert, latro diurno.

Cp. *Carminum proverbialium loci communes*, Londini, 1579, pp. 60 and 94 : Fur non est latro, quia tempore fur rapit atro : Tempore non atro, rapit omnes res tibi latro.

2184-2185 *De numero vatum siquis seponat Homerum | proximus a primo, tunc ego primus ero.*

Anthologia Latina (Baehrens' *Poet. Lat. Minores* IV. p. 187) Alcius de Vergilio : De numero vatum si quis seponat Homerum, Proximus a primo tunc Maro primus erit.

In *Epigrammatum et poematum vetera*, Parisiis, 1590, the lines are given as « Alcinoi de Virgilio ».

2187 *forte fortuna.*

Ter. *Eun.* I. 2. 54 : forte fortuna adfuit Hic meus amicus (et alibi).

2210 *Proh deum fidem.*

Ter. *And.* I. 5. 2, et al.

2211 *in genere demonstratio.*

Cic. *Inv.* I. 5. 7, *Quint.* III. 4. 14, II. 10. 11, V. 10. 43 etc.

2213 *Hipponax.* An iambic poet of Ephesus who flourished B. C. 546-520.

He directed satires against two sculptors Bupalus and Athenis, who are said to have hanged themselves in consequence. Cp.

Hor. *Ep.* VI. 14, Cic. *N. D.* III. 38. 91, Plin. *N. H.* v. 4. 12.

2215 *Per mare, per terras, per tertia numina iuro.*

Ov. *Trist.* II. 53.

R. Burton varies the line in *Philosophaster* II. 1 : *Amph.* Per mare per terras et per pia numina iuro.

2216 *per tria Diana ora.*

Cp. J. Prideaux, *Hypomnemata* (c. 1640), p. 268 : Latonis filia, in cœlis Luna, in terris Diana, apud inferos Hecate.

2222 *undas colocasiopatulas,* waves overspread with the leaves of the colocasium, a water-plant of Egypt, (*Verg. Ecl.* iv. 20).

digitos crepericrepantes, fingers that are snapped in the dark (?).

Cp. Mart. III. 82. 15 : *digiti crepantis signa novit eunuchus.*

The immediate source is probably J. C. Scaliger, *Hymnus in Bacchum* : *crepericrepante crispans caua tympana digito.*

Cp. for a similar imitation, Marius Bettinus, *Rubenus* (1614) p. 54 : *O vbi tympana Crepericrepantia,* and the note on this by Dion. Ronsfertus.

2231 *Fœmina res picta, res ficta, res maledicta.*

Carminum proverbialium loci communes, Londini, 1579, p. 144 (under « Mulier ») : *Fœmina res ficta, res subdola, res maledicta.*

Gartner, *Dictoria* (1574) sub « Meretrices » : *Est meretrix dicta quæ reddit verba ficta, Exterior picta, verum interius maledicta.*

Cp. the poem *De contemptu mundi* (see 1975, 1976 note) : *Fœmina res fragilis res lubrica res puerilis.*

2232 *Vltio digna dei lumina tollat ei.*

Cp. *Carminum proverbialium loci communes*, Londini, 1579, p. 169 (sub « Poena Malefacti ») : *Stat scelus occultum, sed non remanebit inultum : Vltio justa Dei digna refundit ei.*

2235 *sed vetus illud, Sub palliolo sordido latet sapientia.*

Caecilius Statius in Cic. *Tusc.* III. 23. 56 : *sæpe est etiam sub palliolo sordido sapientia.*

The saying is given in Culmann's *Sent. Pueriles*.

Another form of the proverb is used by Burton, *Anat.* 2. 3. 2. *et alibi* : *Sæpe sub attrita latitat sapientia veste.*

2237 *Vis hæc quidem est, et trahi et trudi simul.*

Plaut. *Capt.* III. 5. 92 : *Vis hæc quidem herclest, et trahi et trudi simul.*

2241-2242 *omnis homo scire, hoc est percipere desiderat, | dixit Stagyrita.*

Arist. *Metaph.* (opening words) : πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει.

2242-2243 *animal... sed rationale, mortale.*

Boeth. *de Cons.* V. Prosa iv : Homo est animal bipes rationale.

Seton, *Dialectica*, lib. 2 : Homo est animal rationale.

Pedantius, l. 1638 : Sumne ego animal rationale? tum certe te amo.

J. Stierius, *Præcepta doctrinæ logicæ* (1647) p. 29 : Definitio est oratio explicans quid res sit; ut, Animal rationale, respectu hominis.

J. Prideaux, *Hypomnemata* (c. 1640), p. 188 : est autem Homo animal rationale, ad Dei Imaginem creatum.

2253 *autorem.* Cp. ll. 199 (*autoritas*), 315 (*autoritatem*).

J. de Garlandia, *Opus Synonymorum* (Migne, *Patrologia*, vol. 150 p. 1580) distinguishes between *autor* and *auctor* : Invenit autor; agit actor; res ampliatur auctor. Autor ab autentim sine c : de se dicit actor, A sine v ab ago venit; auctor ab augeo cum c.

Valla, *Elegantiae*, IV. 32 spells *author*, *authoritas*. He does not acknowledge the form *auctor*, and denies that *author* is connected with *augeo*.

2265 *dem.* So, apparently, the MS. One might have expected « dein ».**2267** *verborum aculeos.* Cp. l. 389 n.**2315** *si inimicus se tuo subijciat imperio.*

Cp. Cic. *de Off.* II. 6. 22 : subiciunt se homines imperio alterius.

2325 *ut mortis metus plus possit quam mors.*

Cp. Jos. Scaliger, *Iambi gnomici* (1607), XII : Formido mortis morte pejor.

Sen. *Thyestes*, 572 : pejor est bello timor ipse belli.

Ov. *Her.* X. 82 : morsque minus poenae quam mora mortis habet.

Burton, *Anat.* i. 2. 4. 7 : A true saying, Timor mortis morte pejor.

Fraunce, quoted in Allot's *Englands Parnassus* (1600) : Feare in a fearefull heart frets more then plagues that he feareth.

2340 *si tecum vivere non licet, nec sine te libet vivere.*

Cp. *Mart.* XII. 48 : Nec tecum possum vivere nec sine te.

2387 *nosti. Nostin* altered apparently to *nosti*.**2393** *moue te ocyus.* Cp. l. 1415 n.**2401-2402** *Ingemit et duplices tendens ad sidera palmas | talia voce refert.*

Verg. *Aen.* I. 93, 94.

2403 *O fortuna potens quam variabilis !*

This is one version of the first line of a 15-line poem *De Fortuna*.

The poem is contained in many early editions of Vergil among the « Catalecta » or minor poems attributed to him, but it is more generally ascribed to Caelius Firmianus Symposius, who wrote also « Aenigmata » and « De Livore » and flourished not later than the seventh century of our era.

The first line is found in the form here given in the Plantin edition of Vergil edited by Pulmannus (Antwerp. 1564) and in O. Mirandula's *Illustrium poetarum flores*, (Lugduni, 1566). Many old editions, such as the Aldine, print the line as imperfect « O fortuna potens ». Others give « O fortuna potens, ac nimium levis ».

The second line is always « *Tantum iuris atrox quæ tibi vindicas* (or *vindicas*) ».

See Lemaire's *Bibliotheca classica latina*, vol. 135, p. 441.

2405 *O fors fortuna, cur non es omnibus una?*

Carminum proverbialium loci communes, Londini, 1579, p. 90 (under « *Fortuna* ») : *O bona Fortuna, cur non es omnibus una?*

Cp. an anonymous poem of the 15th century in P. Leysser, *Hist. poetarum... medii ævi*, p. 2081 : *Res sibi fortuna partim, non omnibus una, Ars partim dederat*. See l. 2187 n.

2407 *Ampliator Calepini.*

The *Dictionarium* of Ambrosius Calepinus (1435-1511) appeared in 1502. It was the basis of Forcellini's work.

Donne, *Satire* iv. 52 : whom do you prefer For the best linguist?
And I sillily Said that I thought Calpine's dictionary.

Pedantius 2485 : de his singulis... quære Calepinum qui vobis est Calliope.

R. Burton, *Philosophaster* II. 2 : *Theanus*. Sed si vis insignis haberi grammaticus, comparandi sunt libri plurimi in folio. *Pedanus*. Habeo Calepinum et cum commento Virgilium.

Corrector Cornucopia.

The collection of grammatical treatises called *Thesaurus Cornucopia* of Aldus Pius Manutius (1496) was a sort of grammarian's Bible.

2415-2416 *ut Maro noster | Læthumque volunt pro laude pacisci.*

Verg. *Æn.* V. 230 : *vitamque volunt pro laude pacisci.*

2417 *sit pudor et finis.*

Mart. *Epig.* VIII. 3. 3.

2419 *proh deum atque hominum fidem.*

Ter. *Heaut.* I. 1. 9 et alibi.

Quid enim nisi vota supersunt?

Ov. *Trist.* I. 2. 1. Cp. l. 48 n.

2421-2426 *Nos qui sumus... Vbi pax et gloria.*

From the Hymn for the feast of St Nicolas, « *Congaudentes exultemus* », in Daniel's collection V. p. 125, in Mone's, III No 1093.

The fourth line in the original is « *glorioso Nicolae* » : the last line, in Daniel's form, « *tibi pax et gloria* ! », in Mone's, « *ubi pax et gaudia* ».

2426 *Dicit Cato, Interpone tuis interdum gaudia curis.*

Dion. Cato, *Distycha*, III.

2441 *integer vitæ scelerisque purus.*

Hor. *Carm.* I. 22. 1.

2515 *festina lente.*

Binder No 1131 : nach dem Griech. Sueton. Octav. 25.

Walter *Gnomologia*, p. 366 : *σπεῦδε βραδέως*, Erasm. *Adagia*.

2527 *par pari referre.* Cp. l. 1063 n.

2530 *Quod factum est, infectum fieri non potest.*

The proverb is given in this form in Culmann, *Sent. Pueriles*, with a reference to Plautus, *Aul.* 734 : factum est illud, fieri infectum non potest. Cp. *Pedantius*, 2917 n. and Ruggle, *Ignoramus* V. 5 : quod factum est, infectum fieri nequit.

2594 *te suam Attilia vendicat.*

The verb *vindico* was often written *vendico* on account of a supposed derivation from *venum-dico* (Lewis and Short). Laur. Valla (ob. 1457), *Elegantiae* V. cap. viii. makes the distinction : « Vendico idem est quod (ut sic dicam) proprio ac meum esse dico... Vindico, ulciscor ». The distinction is taught by Nicholas Robinson in his *Farrago Phrasium* (1663?) p. 389 : Vendico jure meum, non justum vindico factum. This accounts for the use of « vendicat » here, whereas in lines 735, 1079 in the other sense of the word we find « vindicat » « vindicentur ».

Cp. *Illustrium poetarum flores per O. Mirandulam*, Lugduni, 1566, p. 24 : Elige de vacuis quam non sibi vendicet alter ; *ibid.* p. 299 : O fortuna potens,... tantum juris atrox quæ tibi vendicas ; also *Pedantius* 1291-1292 (C text) : vendicavi... e servitute.

2601 *quas turbas concitasti... !*

Sall. *Hist. Frag.* III. 22 : quantae denique nunc mihi turbæ concitantur !

2619-2620 *Duo sunt quæ... totum terrarum orbem | sursum deorsum agunt, fortuna, et Amor.*

Cp. Sen. *Ep.* 44 : omnia ista sursum deorsum fortuna versavit.

2622 *tum mundus foret immundus minus.*

Plays on the two meanings of *mundus* are common.

Cp. J. Prideaux, *Hypomnemata* (c. 1640) p. 211 : *Mundus* dicitur a *Munditie*... « Non alio mundus debebat nomine dici, Nomen ab ornatu convenienter habet ».

2660 *meum.* MS. « meum? ».

2667 *Omnia mea mecum porto.*

Cic. *Paradoxa* I. 8. (a saying of Bias).

Illustrated in Alciat's *Emblemata*, 1551.

Cp. T. Vincent, *Paria* V. 7 : Nic. Anconam Patavio commigrabis, omnia tua tecum portans, ut scite philosophus.

Nashe, *Summers Last Will* (ed. Mc Kerrow, III. 243) : *Omnia mea mecum porto* quoth Bias, when he had nothing but bread and cheese in a letherne bagge, and two or three bookes in his bosome.

2686 *sub fove frigido.*

Hor. *Carm.* I. 1. 25.

si vobis bene est, ego quidem valeo, a formula at the commencement of letters.

2702 *Thalassio.*

The wedding shout with which a Roman bride was conducted to

her husband's house. Catull. LXI. 134 : Lubet iam seruire Talassio.

2708 *Zwingeri tabulis.*

A reference to *Morum philosophia poetica ex veterum utriusque lingua Poetarum thesauris* a Theod. Zwingero, Basil. 1575 (commonplaces arranged according to a strict philosophical division of topics).

ADDITIONAL NOTES.

54 *fortuna stultorum domina.*

Cp. Cic. *pro Marcello* II. 7 : illa ipsa rerum humanarum domina fortuna.

157 *Fallere, flere, nere, posuit deus in muliere.*

Cp. Puttenham *Arte of English Poesie* (Gregory Smith, *Critical Essays* II. p. 14) : this which to the great injurie of all women was written (no doubt by some forlorne loue, or els some old malicious Monke)... Fallere, flere, nere, mentiri nilque tacere, Haec quinque vere statuit Deus in muliere.

160 *tollit enim de medio syncope.*

Cp. *Carminum proverbialium loci communes*, Londini, 1579, p. 54 : Synropa de medio tollit quod epenthesis auget.

256 *cum exclusio vnius est inclusio alterius.*

Cp. Shakespeare, *As you like it*, V. 1. 45 : it is a figure in rhetoric that drink, being poured out of a cup into a glass, by filling the one doth empty the other.

Commentators seem not to have thought it worth while to trace the « figure in rhetoric » to which Touchstone refers and which probably suggested the phrase used by Fraunce. Is it παραδιαστολή or ἀντιθέτον ? Cp. Vossius, *Rhetorices contractæ... libri*, Lib. IV. cap. xviii : « De schematibus quibus opposita junguntur... παραδιαστολή est cum eorum quæ vulgo ob vicinitatem confundi solent, remoto vno, alterum ponitur. Vt, non sapiens, sed astutus... At si sapienti insipiens, forti timidus opponatur, sequens schema erit [sc. 'Αντιθέτον]... cum ex plane contrariis constat oratio.

300 *Intima per mores cognoscimus exteriores.*

Quoted in *Carminum proverbialium loci communes*, Londini, 1579, p. 36 : (under « Coniectura »).

478 *Vnitas non facit numerum.*

Cp. Lyly, *Midas* III. 1 : Have not I made the sea to groan under

the number of my ships : and have they not perished, that there was not two left to make a number ?

Shakspeare, *Sonnet* 136, 8 : Among a number one is reckoned none :
Then in the number let me pass untold.

569 *Sic transit gloria mundi.*

Cp. *Carminum proverbialium loci communes*, Londini, 1579, p. 95 (under
« Futura ») : Præterit ista dies, nescitur origo secundi, Sit labor,
an requies : sic transit gloria mundi.

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